

English Reprints

JOHN EARLE, M.A.
Fellow of Merton College, Oxford

Micro-Cosmographie

Editio princeps, 1628

WITH ADDITIONAL CHARACTERS FROM THE
FIFTH EDITION OF 1629: AND THE
SIXTH EDITION OF 1633

EDITED BY

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WESTMINSTER

A. CONSTABLE AND CO.

1805

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CHRONICLE

of
some of the principal events
in the
LIFE, WORKS, and TIMES
of
JOHN EARLE, M.A. [created in 1642 D.D.],

Fellow of Merton College, Oxford.

Subsequently, in succession, Rector of Bishopston, Wilts; Chaplain to Charles, Prince of Wales; Chancellor of the Diocese of Salisbury; an exile on the Continent; Clerk of the Closet to King Charles II.; Dean of Westminster; Bishop of Worcester; and Bishop of Salisbury.

* Probable or approximate dates.

1558. Nov. 17. Elizabeth begins to reign.

Birth.	1600.	JOHN EARLE received his first being in this vain and transitory world within the city of York. <i>Wood. Ath. Oxon. iii. 716. Ed. 1817.</i> "John Earles, Son of Tho. Earles Gent. sometime Register of the Arch-bishop's Court at York," [see 1660] is born. The date is fixed by his age, <i>Ætatis sue 65 to</i> , at his death on 17 Nov. 1665, as inscribed on his monument in Merton College Chapel. These two quotations illustrate the uncertain spelling of his name: which was apparently written differently, with or without the 's.'
	1603. Mar. 24.	James I. succeeds to the English throne.
At Oxford.	1608.	Bp. Hall's <i>Characters of Vertues and Vices</i> published.
	1616. Mar.	F. Beaumont the poet dies. Earle writes an English poem of 90 lines, in his memory (which was not printed until 1647. It is in Beaumont and Fletcher's <i>Comedies & Tragedies, &c.</i> , fol. and is headed <i>On Mr. Beaumont</i> , (written thirty yeares since, presently after his death.)
	1616.	Sir T. Overbury's <i>Wife, now a Widdowe</i> published.
	1619. July 8.	'John Earl of Merton Coll.' takes his B.A. <i>Wood. Fasti æt. 18. Oxon. Ed. 1815.</i>
Fellow of Merton College, Oxford.	1620.	He "was admitted probationers' fellow of Merton Coll. æt. 19. in 1620, aged 19 years or thereabouts, and proceeded in arts four years after. His younger years were adorned with oratory, poetry, and witty fancies; and his elder with quaint preaching and subtile disputes." <i>Wood. Ath. Oxon. idem.</i>
	1624. July 10.	He takes his M.A. <i>Dr. Bliss: 'Micro-cosmography,' Ed. 23. Ed. 1811, p. 212.</i>
	1625. Mar. 27.	Charles I. ascends the throne.
	1627. Aug.	Sir J. Burroughs killed by a bullet at the Isle of Ré.
	æt. 26.	Earle writes <i>Lines on Sir John Burroughs</i> , now in MS. in the Bodleian. <i>Reprinted by Dr. Bliss, idem. p. 227.</i>
	1628.	Three first editions of <i>Micro-cosmographie</i> are published. Possibly also a fourth edition.
Fellow of Merton College, Oxford.	1630. Apr. 10.	William Earl of Pembroke, Chancellor of the University, dies. Earle writes lines <i>On the death of the Earl of Pem-</i>
	æt. 29.	<i>broke</i> , in the same Bodleian MS., <i>Dr. Bliss, idem.</i>

A clerical disturbance occurs in the University. The King directs the two proctors to resign, and to be replaced by others of the same college. Earle succeeds J. Doughty of Merton. *Wood, Hist. & Ant. of Oxford, ii. 372—380.*

1631. Aug. 26. } 'Mr. John Ear of Merton coll. presented [as Proctor]
1632. Apr. 10 } 26 Aug. *Fasti Oxon. Ed. 1815.* He was 'about that time
Chaplain to Philip, Earl of Pembroke' *Ath. Oxon. idem.*

1632.

Is incorporate. in Cambridge University.
Lord Clarendon, in his *Life*, thus writes;

DOCTOR *Earles* was at that Time Chaplain in the House to the Earl of *Pembroke*, Lord Chamberlain of his Majesty's Houshold, and had a Lodging in the Court under that Relation: He was a Person very notable for his Elegance in the *Greek* and *Latin* Tongues; and being Fellow of *Merton* College in *Oxford*, and having been Proctor of the University, and some very witty, and sharp Discourses being published in Print without his Consent, though known to be his, He grew suddenly into a very general Esteem with all Men; being a Man of great Piety and Devotion; a most eloquent and powerful Preacher; and of a Conversation so pleasant and delightful, so very innocent, and so very facetious, that no Man's Company was more desired, and more loved. No Man was more negligent in his Dress, and Habit, and Mien; no Man more wary, and cultivated, in his Behaviour, and Discourse; insomuch as He had the greater Advantage when He was known, by promising so little before He was known. He was an excellent Poet, both in *Latin*, *Greek*, and *English*, as appears by many Pieces yet abroad; though He suppressed many more himselfe, especially of *English*, incomparably good, out of an Austerity to those *Sallies* of his Youth. He was very dear to the Lord *Falkland*, with whom He spent as much Time as He could make his own; and as that Lord would impute the speedy Progress He made in the *Greek* Tongue, to the Information and Assistance He had from Mr. *Earles*, so Mr. *Earles* would frequently profess, that He had got more useful Learning by his Conversation at *Tew* (the Lord *Falkland's* House) than He had at *Oxford*. In the first settling of the Prince his Family, He was made one of his Chaplains; and attended on him when He was forced to leave the Kingdom. He was amongst the few excellent Men who never had, nor ever could have an Enemy, but such a one, who was an Enemy to all Learning, and Virtue, and therefore would never make himself known. *i. 26. Ed. 1759.*

'The famous Verses made upon *Merton* College Garden in *Oxford*, by Dr. *John Earl*, then a Fellow of that house,' were first printed in J. Aubrey, *Nat. Hist. of Surrey, iv. 166—171. Ed. 1716.* The poem is in Latin, is entitled *Hortus Mertonensis*, and consists of 128 lines.

Rising in the Church.

1639. æt. 38.

Philip, Earl of Pembroke, presents him to the Rectory of Bishopston, in Wiltshire, and in the diocese of Salisbury. He was not finally released from the care of this parish until his elevation, in 1662, to the See of Worcester.

[*1664. æt. 63.]

When, after this, he became bishop of his old diocese, he presented his former parish with its present existing communion plate. *Sir R. C. Hoare, History of Wilts, ii. Ed. 1825.*

1640. Nov. 10.

'John Earle sometimes fellow of Mert. coll. now chaplain to Charles prince of Wales,' is made Doctor of Divinity. *Wood Fasti Oxon. Ed. 1815.*

Fellow of Merton College, Oxford.

1643. Feb. 10. He succeeds, on the death of the celebrated William æt. 42. Chillingworth, to the Chancellorship of Salisbury. *Wood. Ath. Oxon. iii. 95, 717. Ed. 1817.*

Elected one of the Assembly of Divines, but refuses to sit among them.

Afterwards he suffered, and was deprived of all he had, for adhering to his majesty King Charles I.

He was an intimate acquaintance with Dr. Morley, afterwards Bp. of Winchester, and lived with him one year at Antwerp, in Sir Charles Cotterell's house, who was master of the ceremonies. *Ath. Oxon. idem.*

[Dr. Smith writes to Hearne on 13 Sept. 1705. "Bp. Earle's Latin translation of Hooker's book of *Ecclesiastical Polity*, which was his entertainment, during part of his exile at Cologne, is utterly destroyed by prodigious heedlessness and carelessness: for it being written in loose papers, only pinned together, and put into a trunk unlocked, after his death, and being looked upon as refuse and waste paper, the servants lighted their fire with them, or else put them under their bread and their pies, as often as they had occasion; as the present earl of Clarendon has more than once told me, who was ordered by my lord his father, about a year after the bishop's death, to attend upon the widow, at her house near Salisbury, and to receive them from her hands, from whom he received this deplorable account of their loss; himself seeing several scattered pieces, not following in order, the number of pages being greatly interrupted, that had not undergone the same fate with the rest." *Orig. letter in Bodleian: see Ath. Oxon. iii. 718. note. Ed. 1817.*]

- *1645-51.
1647. Mar. 16. Lord Clarendon, then Sir E. Hyde, writing to Earle, combats some expressions of his, in a previous letter, 'I know not what you mean by the King's unnecessarily provoking them.' . . . 'Is it possible that you can think (in this horrid alteration) the mere living in England with your friends, could restore you to the old delight and comfort in those friends you have formerly enjoyed, let all unjustifiable circumstances be out of the way.' Towards the end he says 'I would desire you (at your leisure) to send me that discourse of your own which you read to me at Dartmouth in the end of your contemplations upon the Proverbs, in memory of my Lord Falkland.' *Stat. Papers ii. 348-350. Ed. 1773.*

The Commonwealth.

1649. Is published Earle's translation into Latin of *εὐαγγέλιον βασιλικόν*.

1651. 'He suffered in exile with his son king Charles II. whom, after his defeat at Worcester, he saluted at Rouen upon his arrival in Normandy, and thereupon was made his chaplain and clerk of the closet.' *Ath. Oxon. idem.*

1660. The Restoration.

1660. æt. 59. Earle returns to England. Is made Dean of Westminster.

"He beareth *Ermine*, on a Chief indented *Sable*, three Eastern Crowns *Or*, by the name of *Earles*. This Coat was granted by Sir *Edward Walker* Garter, the 1st of August 1660, to the Reverend Dr. *John Earles*, Son of *Tho. Earles* Gent. Sometime Register of the Arch-bishop's Court at *York*. He was Dean of *Westminster*, and Clerk of the Closet to his Majesty King

Dn. of Westminster.

- Charles the Second, and in the Year 1663, made Bishop of Salisbury." J. Guillim A Display of Heraldry. Ed 1724, p. 282.*
1661. Mar. 25. Is one of the commission to review the Prayer-Book. *Bp. Kennet's Reg. p. 398. Ed. 1728.*
28. (Good Friday.) As one of the Lenten preachers, preaches at Court. *Idem p. 368.*
- Apr. 23. Assists at the King's coronation. *Idem p. 417.*
1662. June 20-23. Correspondence with Rev. R. Baxter. *Idem p. 714.*

Bishop.

1662. Nov. 30. Consecrated at Westminster Abbey, Bp. of Worcester: by the Bps. of London, Winchester, Salisbury, Chichester, Gloucester. *Idem p. 823.*
1663. æt. 62. Is translated to the see of Salisbury.

Death.

1665. The plague of London. The Court moves to Oxford and Bp. Earle goes with it. He 'took up his quarters in Nov. 17. University college where dying on the 17 Novemb. 1665, æt. 65. was buried near the high altar in Mert. coll. church, on Nov. 25. the 25th day of the said month, being then accompanied to his grave from the public schools by an herald at arms and the principal persons of the court and university. *Ath. Oxon. idem.*

Bp. Burnet tells us "Doctor *Earle*, Bishop of *Salisbury*, died at that time. But, before his death, he declared himself much against this [the Five Mile] Act. He was the man of all the Clergy for whom the King had the greatest esteem. He had been his sub-tutor, and had followed him in all his exile with so clear a Character, that the King could never see or hear of any one thing amiss in him. So he, who had a secret pleasure in finding out any thing that lessened a man esteemed eminent for piety, yet had a value for him beyond all the men of his order." *History of my own times, i. 225. Ed. 1724.*

Dr. Calamy, a Nonconformist, adds similar testimony. "Dr. *Earle*, Bishop of *Salisbury*, was a Man that could do Good against Evil, forgive much out of a charitable Heart. He died to the no great Sorrow of them, who reckoned his death was just, for labouring all his Might against the *Oxford five Mile Act*." *Abridgement, i.*



MICRO-COSMOGRAPHIE.

INTRODUCTION.



He Literature of Protestant England passed, about the time of James I., from the exuberant delicious fancifulness of youth into the sober deliberativeness of manhood. The age of romantic chivalry, of daring discovery, of surpassing danger, was passing away. A time of wonderful thoughtfulness, of strong research, of national quiet had come. Learning had become common to most educated persons. The most recondite subjects in theology and among the Schoolmen, the highest problems in nature, the subtlest inquiries into the human spirit, the first principles of human society, every theory of national government, daunted not, but fascinated thinkers. Selden owned, 'All Confess there never was a more Learned Clergy, no Man taxes them with Ignorance'*; and the writings of Bacon, Lord Herbert of Cherbury, Hales, Selden, Hobbes, Prynne and others, represent the attainments of many of the laity.

The thinkers influenced the people. The words *Precisian* and *Puritan*, creations of this epoch, testify to the growing seriousness of the nation. In these earlier years of Puritanism especially; and generally throughout the Seventeenth Century, there was a strong passion for analysis of human character. Men delighted in introspection. Essays and Characters took the place of the Romances of the former century. Of them all, there is no complete list. Dr. Bliss, to an edition of the present work, in 1811, added a list of

* *Table-Talk*, p. 37. Ed. 1868.

fifty-seven characters and books of characters: all—with one exception, in 1567—published between 1605—1700. Forty-four years later, writing in 1855, to *Notes and Queries*,* he stated that this list 'in his own interleaved copy had increased fourfold.'

Of all these *Micro-cosmographie* was one of the most popular. Five editions apparently were published in the first two years of publication, and five more during the author's lifetime.

The authorship of the present work was never authoritatively announced. Universal consent, in his own time, attributed it to John Earle, then a Fellow of Merton College, Oxford. The first fifty-four Characters, at least, may therefore be looked upon as the composition 'especially for his private recreation, to pass away the time in the country' of an Oxford man, not twenty-nine years of age, when they appeared in print; and which we are informed had previously circulated in manuscript, 'passing from hand to hand in written Copies.'†

The writing of Characters was not a new thing when Earle penned the following ones. Not to mention minor works of this class, we may refer to Bishop Hall's *Characters of Vertues and Vices* of 1608; and the Characters of Sir Thomas Overbury and his friends, attached to *A Wife, now a Widdowe*, first published in 1614.

The title given to the present work, is not the least apt thing in it. *Micro-cosmographie* means 'a description of the little world' (i.e., man). Sir Walter Raleigh in his *Historie of the World* first published in 1614, had thus referred to the old idea of man being a world within himself;

"The body of man (saith Zanchius) is the image of the world, and called therefore Microcosmus; Bk 1, Chap 2. § 1. p 20. . . .

* No. 299, 21st July, 1855.

† p. 12.

. . . Therefore (saith GREGORY NAZIANZENE,) *Homo est utriusque naturæ vinculum, Man is the bond and chaine which tyeth together both natures*: and because in the little frame of mans body there is a representation of the Universal; and (by allusion) a kinde of participation of all the parts there, therefore was man called *Micro-cosmos*, or the little World. *Deus igitur hominem factum, velut alterum quendam mundum, in brevi magnum, atque exiguo totum, in terris statuit; God therefore placed in the Earth the man he had made, as it were another World; the great and large World in the small and little World.*" Bk. 1, Chap. 2, § 5, p. 26.

Another Oxford man, Rev., afterwards Dr., Peter Heylin,—whose Epitaph was long after written by Earle, when Dean of Westminster—had published at Oxford a geographical treatise, in 4to., entitled "*Μικροκόσμος* A little description of the Great World," of which three editions appeared in 1622, 1625, and 1627. Earle reverses this title in this work, and gives us a 'description of the little world' of man.

Essays deal rather with the permanent, internal, essential constituents; Characters with the passing, external, accidental aspects of men. Of both there are examples in the present work. Some of the papers are delineations of human nature, common to all time; others are incisive descriptions of 'characters' and scenes of the writer's age, which have now passed away. Posterity is as equally indebted to John Earle for his keen observations of human kind, as for his literary photographs of manners and life in England between, say the years 1618 and 1623.

BIBLIOGRAPHY.

INTRODUCTORY.

Confusion has arisen as to the actual number of essays in the several early editions of *Micro-Cosmographie*, through the somewhat careless editing Blount bestowed on their numbering and indexing. We have therefore constructed the following table of issues in the author's life time; from which it will be seen that the Characters first appeared in three several quantities, viz., fifty-four in 1628, twenty-three more in 1629, and one more in 1633. So that virtually the composition of these observations on English life and manners cannot be placed lower than 1629.

In the table, figures *without* the brackets () are those printed at the head of the several Characters. The absence of any such figure is indicated by —; the omission of a Character altogether by *. These figures coincide with the actual order of the several essays, except when followed by others *within* (), which then represent the true order.

By the help of this table, the priority of the three editions of 1628 may be determined; the criterion being the carelessness of the editor.

Taking the *ostensible* figures *without* the brackets (), as on the pages 12—15,

(1) a and h have no 8 or 29.

misprint 50 for 51: 52, 53, 54, 55, which should have followed as 53, 54, 55, 56.

but a misprints 37 for 39, 47 for 49, which are corrected in h: shewing a partial correction.

∴ a is anterior to h.

c assigns 8 and 29 to characters.

has no misprints in the *ostensible* figures.
rearranges the numbers generally.

∴ c is a correction of h.

(2) *The Herald* is omitted in the index of a, but is inserted in those of h and c.

The title-page of a is reprinted at page 17, and those of h and c on the opposite page.

The text of the present edition is, for the first fifty-four essays, that of a of 1628, collated with h and c of that year; for next twenty-three, the fifth edition, 1629; and for the last one, that of 1633; in which editions they first appear.

TITLE-PAGES
[reduced]
of
Second and Third Editions
of
1628.

b

Micro-cosmographie.

OR,
A PEECE OF
THE WORLD

DISCOVERED;
IN ESSAYES AND
CHARACTERS.



LONDON,

Printed by *William Stansby* for
Robert Allot. 1628.

c

Micro-cosmographie.

OR,
A PEECE OF
THE WORLD

DISCOVERED;
IN ESSAYES AND
CHARACTERS.

*Newly Composed for the Northerne
parts of this Kingdome.*



AT LONDON,

Printed by W. S. for *Ed: Blount,*
1628.

(a) Essays in the Author's life time.

CHARACTERS.	1628.		1629. 1630. 1633. 1638. 1642.	1650.	1664.
	a	b			
Actual order in the first edition.	William Stansby for Edward Blount. [1st Edition princeps.]	William Stansby for R. Allot.	The Fifth Edition. augmented. mented.	W. Bentley for William Shears.	The Eighth Edition.
1. A child.	1	1	1	1	1
2. A young raw preacher.	2	2	2	2	2
3. A grave divine.	3	3	3	3	3
4. A mere dull physician.	4	4	5	4	5
5. An alderman.	5	5	6	5	7
6. A discontented man.	6	6	7	6	8
7. An antiquary.	7	7	8	7	9
8. A younger brother.	9	No eight.	9	8	11
9. A formal man.	10	9 (8)	11	9	12
10. A church-Papist.	11	10 (9)	12	10	13
11. A self-conceited man.	12	11 (10)	13	11	15
12. A tavern.	13	12 (11)	14	12	18
13. A reformed man.	14	13 (12)	15	13	17
14. A shark.	15	14 (13)	16	14	19
15. A carrier.	16	15 (14)	17	15	22
		16 (15)	18		
			19		
			20		
			21		
			22		

Any other trace of this edition.

description of the Pot-companion Poet: who abroad. Also, Character of the Swill-bottle Cook.

16. An old College butler.	17(16)	17	26	26	16	26
17. An upstart knight.	18(17)	18	28	28	17	28
18. An idle gallant.	19(18)	19	30	30	18	30
19. A constable.	20(19)	20	31	31	19	31
20. A down-right scholar.	21(20)	25	33	33	20	33
21. A player.	22(21)	24	38	38	21	38
22. A detractor.	23(22)	26	39	39	22	39
23. A young gentleman of the University.	24(23)	23	41	41	24(23)	41
24. A pot poet.	25(24)	27	45	45	24	45
25. A cook.	26(25)	22	63	63	25	63
26. A forward man.	27(26)	29	64	64	26	64
27. A baker.	28(27)	21	65	65	27	65
	No twenty-nine.					
28. A plain country fellow.	30(28)	28	35	35	28	35
29. A young man.	31(29)	30	25	25	29	25
30. The common singing-men	32(30)	31	69	69	30	69
31. A pretender to learning.	33(31)	32	66	66	31	66
32. A shopkeeper.	34(32)	33	70	70	32	70
33. A handsome hostess.	35(33)	34	72	72	33	72
34. A blunt man.	36(34)	34(35)	71	71	34	71
35. A critic.	37(35)	35(36)	73	73	35	73
36. A serjeant.	38(36)	36(37)	73(74)	74	35(36)	74
37. A weak man.	39(37)	37(38)	42	42	37	42
38. A tobacco feller.	40(38)	39	43	43	38	43
39. A plausible man.	41(39)	38(40)	46	46	39	46
40. The worldlywife man.	42(40)	40(41)	48	48	41(40)	48

No copy known: neither is there

Characters 24 and 25, printed separately in 4to., under the title of *A true is the Founder of all the Base and Libellous Pamphlets lately spread*

(B) Essays in the Author's life time.

CHARACTERS.	1628.		1629. The Fifth Edition. aug-mented, mented.	1630. The Sixth Edition. aug-mented, mented.	1633. The Sixth Edition. aug-mented, mented.	1638. The Seventh Edition. aug-mented, mented.	1642. The Eighth Edition. aug-mented, mented.	1650. W. Bentley for William Shears.	1654. The Eighth Edition. aug-mented, mented.
	a William Stansby for Edward Blount. [? Editio princeps.]	b William Stansby for R. Allot.							
Actual order in the first edition.	W. S. for Ed. Blount.	W. S. for Ed. Blount.	4th Ed. 1628 or 1629.	other trace of this edition.					
41. A bowling-alley.	43(41)	43(41)	41(42)	47	47	47	42(41)	47	47
42. A furgeon.	44(42)	44(42)	42(43)	49	49	49	43(42)	49	49
43. A she-precife hypocrite.	45(43)	45(43)	43(44)	52	52	52	44(43)	52	52
44. A contemplative man.	46(44)	46(44)	44(45)	51	51	51	45(44)	51	51
45. An attorney.	47(45)	47(45)	8	54	54	54	46(45)	54	54
46. A leptic in religion.	48(46)	48(46)	46(47)	53	53	53	47(46)	53	53
47. A partial man.	47	49(47)	47(48)	56	56	56	49(47)	56	56
48. A trumpeter.	50(48)	50(48)	49	57	57	57	49(48)	57	57
49. A vulgar-spirited man.	50(49)	50(49)	49(50)	58	58	58	50(49)	58	58
50. A herald.	52(50)	52(50)	43(51)	68	68	68	51(50)	96(68)	96(68)
51. A plodding Student.	52(51)	52(51)	51(52)	49(59)	59	59	52(51)	59	59
52. Paul's walk.	53(52)	53(52)	52(53)	61	61	61	52	61	61
53. An University dun.	54(53)	54(53)	45(46)	76	76	76	53	76	76
54. A staid man.	55(54)	55(54)	52(54)	77	77	77	54	77	77

BIBLIOGRAPHY.

No copy known: neither is there any

4	6	10	14	16	20	21	23	24	27	29	32	34	36	37	40	44	50	55	60	62	67	75	*			
—	(6)	9	(10)	—	(14)	14	(16)	20	21	23	24	27	29	32	34	36	37	40	44	50	55	60	62	67	75	*

Characters 24 and 25, printed separately in 4to., under the title of *A true*
quo is the Founder of all the Base and Libellous Pamphlets lately spread
bole Cook.

55	57(56)	58(57)	60(58)	61(59)	62(60)	63(61)	64(62)	65(63)	67(65)	66(64)	68(66)	69(67)	*	*	70(68)	71(69)	*	*	72(70)	73(71)	74(72)	76(73)	*	*	77(74)	*	*	78
4	6	10	14	16	20	21	23	24	27	29	32	34	36	37	40	44	50	55	60	62	67	75	*	*	78			

No copy known : neither is there any

Present Order. Additional Characters in Fifth Edition.

55.	A modest man.	.	.
56.	A mere empty wit.	.	.
57.	A drunkard.	.	.
58.	A prison.	.	.
59.	A fervigman.	.	.
60.	An insolent man.	.	.
61.	Acquaintance.	.	.
62.	A mere complemental man.	.	.
63.	A poor fidler.	.	.
64.	A meddling man.	.	.
65.	A good old man.	.	.
66.	A flatterer.	.	.
67.	A high spirited man.	.	.
68.	A mere gull citizen.	.	.
69.	A lascivious man.	.	.
70.	A rash man.	.	.
71.	An affected man.	.	.
72.	A profane man.	.	.
73.	A coward.	.	.
74.	A fordid rich man.	.	.
75.	A mere great man.	.	.
76.	A poor man.	.	.
77.	An ordinary honest fellow.	.	.
78.	A suspicious or jealous man.	.	.

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Micro-cosmographie,

OR,

A PEECE OF
THE WORLD
DISCOVERED ;

IN ESSAYES AND
CHARACTERS.



LONDON,

Printed by *William Stansby* for
Edward Blount, 1628.

TO
THE READER
GENTILE OR
GENTLE.



Haue (for once) aduentur'd to playe the Mid-wifes part, helping to bring forth these Infants into the World, which the Father would haue smothered : who hauing left them lapt vp in loose Sheets, as soon as his Fancy was deliuered of them ; written especially for his priuate Recreation, to passe away the time in the Country, and by the forcible request of Friends drawne from him ; Yet passing feuerally from hand to hand in written Copies, grew at length to be a pretty number in a little Volume : and among so many fundry disperfed Transcripts, some very imperfect and surreptitious had like to haue past the Presse, if the Author had not vsed speedy meanes of preuention : When, perceiuing the hazard hee ran to be wrong'd, was vnwillingly willing to let them passe as now they appeare to the World. If any faults haue escap'd the Presse, (as few Bookes can bee printed without) impose them not on the Author I intreat Thee ; but rather impute them to mine and the Printers ouersight, who seriously promise on the re impression hereof by greater care and diligence, for this our former default, to make Thee ample satisfaction. In the meanwhile, I remaine

Thine.

ED. BLOUNT.



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* The omission of this character in the table has been the cause of much confusion.



Micro-cosmographie.

OR,

A piece of the World Characteriz'd.

I. *A Childe*



IS a Man in a small Letter, yet the best Copie of *Adam* before hee tasted of *Eue*, or the Apple; and hee is happy whose small practice in the World can only write this Character. Hee is nature's fresh picture newly drawn in Oyle, which time and much handling, dimmes and defaces. His Soule is yet a white paper vnscribled with obseruations of the world, wherewith at length it becomes a blurr'd Note-booke. He is purely happy, because he knowes no euill, nor hath made meanes by sinne to bee acquainted with misery. Hee arriues not at the mischief of being wise, nor endures euils to come by foreseeing them. He kisses and loues all, and when the smart of the rod is past, smiles on his beater. Nature and his Parents alike dandle him, and tice him on with a bait of Sugar, to a draught of Worme wood. He playes yet, like a young Prentise the first day, and is not come to his taske of melancholly. His hardest labour is his tongue, as if he were loath to vse so deceitfull an Organ; and hee

is best company with it when hee can but prattle. Wee laugh at his foolish sports, but his game is our earnest: and his drummes, rattles and hobby-horses, but the Emblems, and mocking of mans businesse. His father hath writ him as his owne little story, wherein hee reades those dayes of his life that hee cannot remember; and sighes to see what innocence he has out liu'd. The elder he growes, hee is a stayer lower from God; and like his first father much worse in his breeches. He is the Christians example, and the old mans relapse: The one imitates his purenesse, and the other fals into his simplicitie. Could hee put off his body with his little Coate, he had got eternitie without a burthen, and exchang'd but one Heauen for another.

2. *A young rawe Preacher*



TS a Bird not yet fledg'd, that hath hopt out of his nest to bee Chirping on a hedge, and will bee stragling abroad at what perill foeuer. His backwardnesse in the Vniuersitie hath set him thus forward; for had thee not ruanted there, he had not beene so hastie a Diuine. His small standing and time hath made him a proficient onely in boldnesse, out of which and his Table booke he is furnisht for a Preacher. His Collections of Studie are the notes of Sermons, which taken vp at St. *Maries*, hee vtters in the Country. And if he write brachigraphy, his stocke is so much the better. His writing is more then his reading; for hee reades onely what hee gets without booke. Thus accomplished he comes down to his friends, and his first salutation is grace and peace out of the Pulpit. His prayer is conceited, and no man remembers his Colledge more at large. The pace of his Sermon is a full careere, and he runnes wildly ouer hill and dale till the clocke stop him. The labour of it is chiefly in his lungs. And the onely thing hee ha's made of it himselfe, is the faces. He takes on against the Pope

without mercy, and ha's a iest still in lauender for *Bellarmino*. Yet he preaches heresie, if it comes in his way, though with a mind I must needs say very Orthodoxe. His action is all passion, and his speech interiections: He ha's an excellent faculty in bemoaning the people, and spits with a very good grace. His stile is compounded of some twenty seuerall mens, onely his body imitates some one extraordinary. He wil not draw his handkercher out of his place, nor blow his nose without discretion. His commendation is, that he neuer looks vpon booke, and indeed, he was neuer vs'd to it. Hee preaches but once a yeare, though twice on Sund[a]y: for the stufte is still the same, onely the dressing a little alter'd. He has more tricks with a sermon, then a Tailor with an old cloak, to turne it, and piece it, and at last quite disguise it with a new preface. If he haue waded further in his profession, and would shew reading of his own, his Authors are Postils, and his Schoole-diuitie a Catechisme. His fashion and demure Habit gets him in with some Town-precisian and maks him a Guest on Fryday nights. You shall know him by his narrow Veluet cape, and Serge facing, and his ruffe, next his haire, the shortest thing about him. The companion of his walke is some zealous tradesman, whom he astonisheth with strange points, which they both vnderstand alike. His friends and much painefulnesse may preferre him to thirtie pounds a yeere, and this means, to a chambermaide: with whom wee leaue him now in the bonds of Wedlocke. Next Sunday you shal haue him againe.

3. *A Graue Diuine*



IS one that knowes the burden of his calling, and hath studied to make his shoulders sufficient: for which hee hath not beene hasty to launch forth of his port the Vniuersitie, but expected the ballast of learning, and the winde of opportunitie. Diuinitie is not

the beginning but the end of his studies, to which hee takes the ordinary stayre, and makes the Arts his way. Hee counts it not profanenesse to bee polisht with humane reading, or to smoothe his way by *Aristotle* to Schoole-diuitie. He ha's founded both Religions and anchored in the best, and is a Protestant out of iudgement, not faction, not because his Country, but his Reason is on this side. The ministry is his choyce, not refuge, and yet the Pulpit not his itch, but feare. His discourse there is substance, not all Rhetorique, and he vtters more things then words. His speech is not help't with enforc'd action, but the matter acts it selfe. Hec shoots all his meditations at one Butt: and beats vpon his Text, not the Cushion, making his hearers not the Pulpit groane. In citing of Popish errors, he cuts them with Arguments, not cudgels them with barren inuectiues: and labours more to shew the truth of his cause then the spleene. His Sermon is limited by the method, not the houre-glasse; and his Deuotion goes along with him out of the Pulpit. He comes not vp thrice a weeke because he would not be idle, nor talkes three houres together, because he would not talke nothing: but his tongue Preaches at fit times, and his conuersation is the euery dayes exercise. In matters of ceremonie hee is not ceremonious, but thinkes hee owes that reuerence to the Church to bow his iudgement to it, and make more conscience of schisme, then a Surpleffe. Hee esteemes the Churches Hirarchie, as the Churches glory, and how-euer wee iarre with Rome, would not haue our confusion distinguish vs. In Symoniacall purchases he thinks his Soule goes in the bargaine, and is loath to come by promotion so deare. Yet his worth at the length aduances him, and the price of his owne merit buyes him a Liuing. He is no base Grater of his Tythes, and will not wrangle for the odde Egge. The Lawyer is the onely man he hinders, he is spited for taking vp quarrels. He is a maine pillar of our church, though not yet Deane nor Canon, and his life our Religions best Apolo-

gie : His death is his last Sermon, where in the Pulpit of his Bed hee instructs men to dye by his example.

4. *A meere dull Phisitian.*



THIS practice is some businesse at bed-sides, and his speculation an Vrinall. Hee is distinguished from an Empericke by a round velvet cap, and Doctors gowne, yet no man takes degrees more superfluously, for he is Doctor howsoever. He is sworne to *Galen* and *Hypocrates*, as Vniuersity men to their statues, though they neuer saw them, and his discourse is all Aphorismes, though his reading be onely *Alexis* of Piemont, or the Regiment of Health. The best Cure he ha's done is vpon his own purse, which from a leane sicklinesse he hath made lusty, and in flesh. His learning consists much in reckoning vp the hard names of diseases, and the superscriptions of Gallypots in his Apothecaries Shoppe, which are rank't in his Shelues, and the Doctors memory. He is indeed only languag'd in diseases, and speakes Greeke many times when he knows not. If he haue beene but a by-stander at some desperate recovery, he is slandered with it, though he be guiltlesse; and this breeds his reputation, and that his Practice; for his skill is meerly opinion. Of al odors he likes best the smel of Urine, and holds *Vespatians* rule, that no gaine is vsfauory. If you send this once to him, you must resolute to be sicke howsoever, for he will neuer leaue examining your Water till hee haue shakt it into a disease. Then follows a writ to his druggier in a strange tongue, which hee vnderstands though he cannot conser. If he see you himselfe, his presence is the worst visitation: for if he cannot heale your sicknes, he will bee sure to helpe it. Hee translates his Apothecaries Shop into your Chamber, and the very Windowes and benches must take Phisicke. He tels you your *Maladie* in Greeke, though it be but a cold, or head ach: which

by good endeauour and diligence he may bring to some moment indeed ; his most vnfaithfull act is, that hee leaues a man gasping, and his pretence is, death and he haue a quarrell, and must not meet ; but his feare is, least the Carcasse should bleed. Anotomies and other spectacles of Mortalitie haue hardened him, and hee's no more struck with a Funerall then a Graue-maker. Noblemen vse him for a director of their stomacks, and Ladies for wantonneffe, especially if hee bee a proper man. If he be single, he is in league with his Shee-Apothecary, and because it is the Physitian, the husband is Patient. If he haue leasure to be idle (that is to study) he ha's a smatch at Alcumy, and is sicke of the Philosophers stone, a disease vncurable, but by an abundant Phlebotomy of the purse. His two maine opposites are a Mountebanke and a good Woman, and hee neuer shewes his learning so much as in an inuectiue against them, and their boxes. In conclusion he is a sucking consumption, and a very brother to the wormes, for they are both ingendred out of mans corruption.

5. *An Alderman.*



Hee is Venerable in his Gowne, more in his Beard, wherewith hee sets not foorth so much his owne, as the face of a Citie. You must looke on him as one of the Towne-gates, and consider him not as a Body, but a Corporation. His eminencie aboue others hath made him a man of Worship, for hee had neuer beene prefer'd, but that hee was worth thousands. Hee ouer-sees the Common-wealth, as his Shop, and it is an argument of his Policie, that he has thruien by his craft. Hee is a rigorous Magistrate in his Ward: yet his scale of Iustice is suspected, least it bee like the Ballances in his Ware-house. A ponderous man he is, and substantiall: for his weight is commonly extraordinarie, and in his preferment nothing rises so much

as his Bellie. His head is of no great depth, yet well furnisht, when it is in coniunction with his Brethren, may bring foorth a Citie Apothegme, or some such sage matter. Hee is one that will not hastily runne into error, for hee treds with great deliberation, and his iudgment consists much in his pace. His discourse is commonly the Annals of his Maioralty, and what good gouernment there was in the dayes of his gold Chaine: though his doore-posts were the onely things that suffered reformation: Hee seemes not sincerely religious, especially on solemne daies; for he comes oft to Church to make a shew. Hee is the highest stayre of his profession, and an example to his Trade, what in time they may come to. Hee makes very much of his authority; but more of his Satin Doublet; which though of good yeares, bears its age very well, and looks fresh euery Sunday; But his Scarlet gowne is a Monument, and lasts from generation to generation.

6. *A discontented Man*



LS one that is false out with the world, and will bee reuenged on himselfe. Fortune ha's deny'd him in something, and hee now takes pet, and will bee miserable in spite. The roote of his disease is a selfe-humouring pride, and an accustom'd tendernesse, not to bee crost in his fancy: and the occasions commonly one of these three, a hard Father, a peeuish Wench, or his ambition thwarted. Hee considered not the nature of the world till he felt it, and all blowes fall on him heauier, because they light not first on his expectation. Hee has now forgone all but his pride, and is, yet vain glorious in the ostentation of his melancholy. His compofure of himself is a studied carelesnesse with his armes a crosse, and a neglected hanging of his head and cloake, and he is as great an enemy to an hat-band, as Fortune. He quarrels at the time, and vpstarts, and sighs at the neglect of men of Parts, that

is, such as himselfe. His life is a perpetuall Satyre, and hee is still girding the ages vanity; when this very anger shewes he too much esteemes it. Hee is much displeas'd to see men merry, and wonders what they can finde to laugh at. He neuer draws his own lips higher then a smile, and frownes wrinckle him before fortie. He at the last fals into that deadly melancholy to bee a bitter hater of men, and is the most apt Companion for any mischief. Hee is the sparke that kindles the Commonwealth, and the bellows himselfe to blow it: and if he turne any thing, it is commonly one of these, either Friar, traitor, or mad-man.

7. *An Antiquary.*



Hee is a man strangely thrifty of Time past, and an enemy indeed to his Maw, whence he fetches out many things when they are now all rotten and stinking. Hee is one that hath that vnnaturall disease to bee enamour'd of old age, and wrinckles, and loues all things (as Dutchmen doe Cheese) the better for being mouldy and worme-eaten. He is of our Religion, because wee say it is most ancient; and yet a broken Statue would almost make him an Idolater. A great admirer he is of the rust of old Monuments, and reades onely those Characters, where time hath eaten out the letters. Hee will goe you forty miles to see a Saints Well, or ruin'd Abbey: and if there be but a Crosse or stone foot-stoole in the way, hee'l be considering it so long, till he forget his iourney. His estate consists much in shekels, and Roman Coynes, and hee hath more Pictures of Cæsar, then *James* or *Elizabeth*. Beggars coozen him with musty things which they haue rak't from dunghils, and he preserues their rags for precious Reliques. He loues no Library, but where there are more Spiders volums then Authors, and lookes with great admiration on the Antique worke of Cob-webs. Printed bookes he con-

temnes, as a nouelty of this latter age ; but a Manuscript he pores on euerlastingly, especially if the couer be all Moth-eaten, and the dust make a Parenthesis betweene euery Syllable. He would giue all the Bookes in his Study (which are rarities all) for one of the old Romane binding, or fixe lines of *Tully* in his owne hand. His chamber is hung commonly with strange Beasts skins, and is a kind of Charnel-house of bones extraordinary and his discourse vpon them, if you will heare him shall last longer. His very atyre is that which is the eldest out of fashion, and you may picke a Criticism out of his Breeches. He neuer looks vpon himself till he is gray hair'd, and then he is pleased with his owne Antiquity. His Graue do's not fright him, for he ha's been vs'd to Sepulchers, and hee likes Death the better, because it gathers him to his Fathers.

8. *Younger Brother.*



His elder Brother was the *Esau*, that came out first and left him like *Jacob* at his heeles. His father ha's done with him, as *Pharaoh* to the children of *Israel*, that would haue them make brick, and giue them no straw, so he taskes him to bee a Gentleman, and leaues him nothing to maintaine it. The pride of his house has vndone him, which the elder Knighthood must sustaine, and his beggery that Knighthood. His birth and bringing vp will not suffer him to descend to the meanes to get wealth: but hee stands at the mercy of the World, and which is worse of his brother. He is something better then the Seruing-men; yet they more saucy with him, then hee bold with the master, who beholds him with a countenance of sterne awe, and checks him oftner then his Liueries. His brothers old suites and hee are much alike in request, and cast off now and then one to the other. Nature hath furnisht him with a little more wit vpon

compassion; for it is like to be his best reuenew. If his Annuity stretch so farre he is sent to the Vniuersity, and with great heart burning takes vpon him the Ministry; as a profession hee is condemn'd, to buy his ill fortune. Other take a more crooked path, yet the Kings high way, where at length their vizzard is pluck't off, and they strike faire for Tiburne: but their Brothers pride, not loue, gets them a pardon. His last refuge is the Low-counties, where rags and lice are no scandall, where he liues a poore Gentleman of a Company, and dies without a shirt. The onely thing that may better his fortunes, is an art hee ha's to make a Gentlewoman, wherewith hee baits now and then some rich widow, that is hungry after his blood. Hee is commonly discontented, and desperate, and the forme of his exclamation is, that Churle my brother. Hee loues not his country for this vnnatural custome, and would haue long since reuolted to the Spaniard, but for Kent onely which he holds in admiration.

9. *A meere formall Man*



Somewhat more then the shape of a man; for he has his length, breadth, and colour. When you haue seene his outside, you haue lookt through him, and need imploy your discouery no farther. His reason is meerly example, and his action is not guided by his vnderstanding, but he sees other men doe thus, and he followes them. He is a Negatiue, for we cannot call him a wise man, but not a foole; nor an honest man, but not a knaue; nor a Protestant, but not a Papist. The chiefe burden of his braine is the carriage of his body and the setting of his face in a good frame: which hee performes the better, because hee is not disioynted with other Meditations. His Religion is a good quiet subiect, and he prayes as he sweares, in the Phrase of the Land. He is a faire guest, and a faire inuiter, and can excuse his good cheere in

the accustomed Apologie. Hee ha's some faculty in mangling of a Rabbet, and the distribution of his morfell to a neighbour trencher. Hee apprehends a iest by seeing men smile, and laughs orderly himselfe, when it comes to his turne. His discourse is the newes that hee hath gathered in his walke, and for other matters his discretion is, that he will onely what he can, that is, say nothing. His life is like one that runnes to the Minster walke, to take a turne, or two, and so passes. He hath staid in the world to fill a number; and when he is gone, there wants one, and there's an end.

10. *A Church-Papist*



TS one that parts his Religion betwixt his conscience and his purse, and comes to Church not to serue God, but the King. The face of the Law makes him weare the maske of the Gospel, which he vses not as a meanes to saue his soule, but charges. He loues Popery well, but is loath to lose by it, and though he be something scar'd with the Bulls of Rome, yet they are farre off, and he is strucke with more terrour at the Apparitor. Once a moneth he presents himselfe at the Church, to keepe off the Church-warden, and brings in his body to saue his bayle. Hee kneels with the Congregation, but prayes by himselfe, and askes God forgiveness for comming thither. If he be forc'd to stay out a Sermon, he puts his hat ouer his eyes, and frowns out the houre, and when hee comes home, thinkes to make amends for this fault by abusing the Preacher. His maine policy is to shift off the Communion, for which he is neuer vn furnisht of a quarrell, and will bee sure to be out of Charity at Easter, and indeed lies not, for hee ha's a quarrell to the Sacrament. He would make a bad Martyr, and good traveller, for his conscience is so large, he could neuer wander out of it, and in Constantinople would bee

circumcis'd with a referuation. His wife is more zealous, and therefore more costly, and he bates her in tyres, what she stands him in Religion. But we leaue him hatching plots against the State, and expecting *Spinola*.

II. *A selfe-conceited Man*



IS one that knowes himselfe so well that he does not know himselfe. Two excellent well-dones haue vndone him; and hee is guilty, that first commended him to madnesse. He is now become to his own booke, which he poares on continually, yetlike a truant-reader skips ouer the harsh places and surueyes onely that which is pleasant. In the speculation of his owne good parts, his eyes like a drunkards see all double, and his fancy like an old mans spectacles, make a great letter in a small print. He imagines euery place where hee comes his Theater, and not a looke stirring, but his spectator; and conceiues mens thoughts to bee very idle, that is, busie about him. His walke is still in the fashion of a March, and like his opinion vnaccompanied, with his eyes most fixt vpon his owne person, or on others with reflection to himselfe. If hee haue done any thing that ha's past with applause, he is alwayes re-acting it alone, and conceits the extasie his hearers were in at euery period. His discourse is all positions, and definitiue decrees, with thus it must be, and thus it is, and he will not humble his authority to proue it. His tenent is alwayes singular, and aloofe from the vulgar as hee can, from which you must not hope to wrest him. He ha's an excellent humor, for an Heretique, and in these days made the first Arminian. He prefers *Ramus* before *Aristotle*, and *Paracelsus* before *Galen*, and whosoever with most Paradox is commended and *Lipsius* his hopping stile, before either *Tully* or *Quintilian*. He much pitties the World, that ha's no more insight in his Parts, when he is too well discovered, euen to this very tho[u]ght. A

flatterer is a dunce to him, for he can tell him nothing but what hee knowes before, and yet he loues him to, because he is like himselfe. Men are mercifull to him, and let him alone, for if he be once driuen from his humor, he is like two inward friends fallen out; His own bitter enemy, and discontent presently makes a murther. In summe, he is a bladder blown vp with wind, which the least flaw crushes to nothing.

12. *A Tauerne*

TS a degree, or (if you will) a paire of stayres aboue an Alehouse, where men are drunke with more credit and Apologie. If the Vintners nose be at the doore, it is a signe sufficient, but the absence of this is supplied by the Iuie bush. The rooms are il breath'd, like the drinkers that haue bin washt well ouer night, and are smelt too fasting next morning; not furnisht with beds apt to be defil'd, but more necessary implements, Stooles, Table, and a Chamber-pot. It is a broacher of more newes then hogs-heads, and more iests then newes, which are suckt vp heere by some spungy braine, and from thence squeaz'd into a Comedy. Men come heere to make merry, but indeed make a noyse, and this Musicke aboue is answered with the clinking below. The Drawers are the ciuillest people in it, men of good bringing vp, and howsoever wee esteeme of them, none can boast more iustly of their high calling. Tis the best Theater of natures, where they are truely acted, not plaid, and the busines as in the rest of the world vp and downe, to wit, from the bottome of the Seller to the great Chamber. A melancholy Man would finde heere matter to worke vpon, to see Heads as brittle as Glasse, and often broken. Men come hither to quarrell, and come hither to be made friends, and if *Plutarch* will lend me his S[i]mile, it is euen *Telephus* his sword that makes wounds, and cures them. It is the common consump

tion of the Afternoone, and the murderer, or maker away of a rainy day. It is the Torrid Zone that scorches the face, and Tobacco the gun-power that blowes it vp. Much harme would be done, if the charitable Vintener had not Water readie for these flames. A house of sinne you may call it, but not a house of darkenesse, for the Candles are neuer out, and it is like those Countries farre in the North, where it is as cleare at mid-night as at mid-day. After a long sitting, it becomes like a street in a dashing showre, where the spouts are flushing aboue, and the Conduits running below, while the Iordans like swelling riuers ouerflow their bankes. To giue you the totall reckoning of it. It is the busie mans recreation, the idle mans businesse, the melancholy mans Sanctuary, the strangers welcome, the Innes a Court mans entertainment, the Scholers kindnesse, and the Citizens curtesie. It is the studie of sparkling wits, and a cup of Canary their booke, where we leaue them.

13. *A too idly reseru'd Man*



IS one that is a foole with discretion: or a strange piece of Politician, that manages the state of himselfe. His Actions are his Priuie Counsell, wherein no man must partake beside. He speakes vnder rule and prescription, and dare not shew his teeth without *Machiauell*. He conuerfes with his neighbours as hee would in Spaine, and feares an inquisitiue man as much as the Inquisition. He suspects all questions for examinations, and thinks you would pick some thing out of him, and auoids you: His brest is lik[e] a gentlewomans closet, which locks vp euerie toye and trifle, or some bragging Mountebanke, that makes euerie stinking thing a secret. He deliuers you common matters with great coniuration of silence, and whispers you in the eare Acts of Parliament. You may as soone wrest a tooth from him as a paper, and

whatsoever he reads is letters. Hee dares not talke of great men for feare of bad Comments, and hee knowes not how his words may bee misapplied. Aske his opinion and he tels you his doubt: and hee neuer heares any thing more astonishtly then what hee knowes before. His words are like the Cards at Primuiste, where 6. is 18. and 7. 21. for they neuer signifie what they sound; but if he tell you he wil do a thing, it is as much as if hee swore hee would not. He is one indeed that takes all men to be craftier then they are, and puts himselfe to a great deale of affliction to hinder their plots, and designs where they meane freely. Hee ha's beene long a riddle himselfe, but at last finds *Oedipusses*; for his ouer-acted dissimulation discouers him, and men doe with him as they would with Hebrew letter, spell him backwards, and read him.

14. *A Sharke.*



TS one whome all other meanes haue fayl'd, and hee now liues of himselfe. He is some needy chafhir'd fellow, whom the World has oft flung off, yet still claspes againe, and is like one a drowning, fastens vpon any thing that's next at hand, amongst other of his Shipwrackes hee has happily lost shame, and this want supplies him. No man puts his Braine to more vse then hee, for his life is a dayly inuention, and each meale a new stratagem. Hee has an excellent memorie for his acquaintance, though there past but how doe you betwixt them seuen yeeres agoe, it shall suffice for an Imbrace, and that for money. He offers you a Pottle of Sacke out of his ioy to see you, and in requitall of this courtesie, you can doe no lesse then pay for it. He is fumbling with his purse-strings, as a Schoole-boy with his points, when hee is going to bee Whipt, till the Master wearie with long Stay, forgiues him. When the reckoning is payd, he sayes it must not bee so, it [yet] is strait pacified, and cries what remedie.

His borrowings are like Subsidies, each man a shilling or two, as hee can well dispend, which they lend him, not with the hope to be repayed, but that he wil come no more. He holds a strange tyranny ouer men, for he is their debtor, and they feare him as a creditor. He is proud of any imployment, though it bee but to carry commendations, which he will be sure to deliuer at eleuen of the clocke. They in curtesie bid him stay, and he in manners cannot deny them. If he find but a good looke to assure his welcom, he becomes their halfe boorder, and haunts the threshhold so long, till he forces good naturrs to the necessity of a quarrell. Publique inuitations hee will not wrong with his absence, and is the best witnesse of the Sheriffes Hospitality. Men shun him at length as they would doe an infection, and he is neuer crost in his way, if there be but a lane to escape him. He ha's done with the Age as his clothes to him, hung on as long as hee could, and at last drops off.

15. *A Carryer*



TS his own Hackneyman for hee lets himselfe out to trauell as well as his horses. Hee is the ordinarie Embassadour betweene Friend and Friend, and brings rich Presents to the one, but neuer returns any backe againe. He is no vnletter'd man, though in shew simple, for questionlesse, hee has much in his Budget, which hee can vtter too in fit time and place; Hee is the Vault in Gloster Church, that conueyes Whispers at a distance; for hee takes the sound out of your mouth at Yorke, and makes it bee heard as farre as London. Hee is the young Students ioy and expectation, and the most accepted guest, to whom they lend a willing hand to discharge him of his burthen. His first greeting is, Your Friends are well; then in a piece of Gold deliuers their Blessing. You would thinke him a Churlish blunt fellow, but they

find in him many tokens of humanitie. He is a great afflicter of the High-way, and beates them out of meſure, which iniury is ſometimes reuengd by the Purſe taker; and then the Voyage miſcaries. No man domineers more in his Inne, nor calſ his Hoſt vnreuerently with more preſumption, and this arrogance proceeds out of the ſtrength of his Horſes. He forgets not his load where he takes his eaſe, for he is drunke commonly before he goes to bed. He is like the Prodigall Child, ſtill packing away, and ſtill returning againe. But let him paſſe.

16. *An old Colledge Butler.*



LS none of the worſt Students in the houſe, for he keepes the ſet houres at his booke more duly then any. His authority is great ouer mens good names, which hee charges many times with ſhrewd aſperſions, which they hardly wipe off without payment. His Boxe and Counters proue him to be a man of reckoning; yet hee is ſtricter in his accounts then a Vſurer, and deliuers not a farthing without writing. He doubles the paine of *Gallobelgicus*, for his bookes goe out once a quarter, and they are much in the ſame nature, brieſe notes and ſummes of affaires, and are out of requeſt as ſoone. His commings in are like a Taylors from the ſhreds of bread, the chippings, and remnants of the broken cruſt: excepting his vailes from the barrell, which poore folkes buy for their hogs, but drinke themſelues. He diuides a halſepeny loafe with more ſubtilty then *Kekerman*, and ſub-diuides the *a primo ortum* ſo nicely, that a ſtomacke of great capacity can hardly apprehend it. Hee is a very ſober man conſidering his manifold temptations of drinke and ſtrangers, and if hee be ouer-ſeene, tis within his owne liberties, and no man ought to take exceptions. He is neuer ſo well pleas'd with his place, as when a Gentleman is beholding to him for ſhewing him the

Buttery, whom hee greets with a cup of single beere and flyst manchets, and tels him tis the fashion of the Colledge. Hee domineers ouer Freshmen when they first come to the Hatch, and puzzles them with strange language of Cues, and Cees, and some broken Latine which he ha's learnt at his Bin. His faculties extraordinary, is the warming of a paire of Cards, and telling out a doozen of Counters for Post and Paire, and no man is more methodicall in these busineses. Thus hee spends his age, till the tappe of it is runne out, and then a fresh one is set abroach.

17. *An Vp-start Countrey Knight.*



His honour was somewhat preposterous, for hee bare the Kings sword before he had armes to wield it; yet being once laid ore the shoulder with a Knighthood, he finds the Herauld his friend. His father was a man of good stocke, though but a Tanner, or Vfuter; hee purchast the Land, and his son the Title. He ha's doft off the name of a Clowne, but the looke not so easie, and his face beares still a relish of Churne-milke. Hee is garded with more Gold lace then all the Gentlemen o' th Countrie, yet his body makes his clothes stil out of fashion. His housekeeping is seene much in the distinct families of Dogges, and Seruing-men attendant on their kennels, and the deepenesse of their throats is the depth of his discourse. A Hauke hee esteemes the true burthen of Nobilitie, and is exceeding ambitious to seeme delighted in the sport, and haue his fist Glou'd with his Iesses. A Iustice of peace hee is to domineere in his Parish, and doe his neighbour wrong with more right. And very scandalous hee is in his authoritie, for no sinne almost which hee will not commit. Hee will bee drunke with his hunters for companie, and staine his Gentilitie with droppings of Ale. He is fearefull of being Sheriffe of the Shire by instinct, and dreads the Size-weeke as

much as the Prisoner. In summe, he is but a clod of his owne earth ; or his Land is the Dunghill, and he the Cocke that crowes ouer it. And commonly his race is quickly runne, and his Childrens Children, though they scape hanging, returne to the place from whence they came.

18. *A Gallant.*



IS one that was born and shapt for his Cloathes: and if *Adam* had not falne, had liu'd to no purpose. Hee gratulates therefore the first sinne, and fig leaues that were an occasion of brauerie. His first care is his dresse, the next his bodie, and in the vniting of these two lies his soule and its faculties. Hee obserues London trulier then the Termers, and his businesse is the street: the Stage the Court, and those places where a proper man is best showne. If hee be qualified in gaming extraordinary, he is so much the more gentle and compleate, and hee learnes the beast [best] oathes for the purpose. These are a great part of his discourse, and he is as curious in their newnesse as the fashion. His other talke is Ladies and such pretty things, or some iest at a Play. His Pick-tooth beares a great part in his discourse, so does his body ; the vpper parts whereof are as starcht as his linnen, and perchance vse the same Laundresse. Hee has learnt to ruffle his face from his Boote, and takes great delight in his walke to heare his Spurs gingle. Though his life passe somewhat slidingly, yet he seemes very carefull of the time, for hee is still drawing his Watch out of his Poket, and spends part of his houres in numbring them. He is one neuer serious but with his Taylor, when hee is in conspiracie for the next device. He is furnisht [with] his Iests, as some wanderer with Sermons, some three for all Congregations, one especially against the Scholler, a man to him much ridiculous, whome hee knowes by no other definition, but a silly fellow in blacke. He is a kind of walking

Mercers Shop, and shewes you one Stuffe to day, and another to morrow, an ornament to the roomes he comes in, as the faire bed and Hangings be; and is meerely ratable accordingly, fiftie or an hundred Pound as his fuit is. His maine ambition is to get a Knight hood, and then an olde Ladie, which if he be happy in, he fills the Stage and a Coach so much longer. Otherwise, himselfe and his Cloathes grow stale together, and he is buried commonly ere hee dies in the Gaole, or the Country.

19. *A Constable*



IS a Vice-roy in the street, and no man stands more vpon't that he is the Kings Officer. His Iurisdiction extends to the next stocks, where hee ha's Commiſſion for the heeles only, and sets the rest of the body at libertie. Hee is a scar-crow to that Ale-house, where he drinks not his mornings draught, and apprehends a Drunkard for not standing in the Kings name. Beggars feare him more than the Iustice, and as much as the Whip stocke, whom hee deliueſ ouer to his subordinate Magistrates, the Bride-wel-man, and the Beadle. Hee is a great stickler in the tumults of double Iugges, and venters his head by his Place, which is broke many times to keep whole the peace. He is neuer so much in his Maieſty as in his Night-watch, where hee ſits in his Chayre of State, a Shop-stall, and inuiron'd with a guard of Halberts, examines all paſſengers. Hee is a very carefull man in his Office, but if hee ſtay vp after Midnight, you ſhall take him napping.

20. *A downe-right Scholler*



IS one that has much learning in the Ore, vnwrought and vntryde, which time and experience faſhions and refines. He is good mettall in the inſide, though rough and vnſcour'd without, and therefore hated

of the Courtier, that is quite contrarie. The time has got a veine of making him ridiculous, and men laugh at him by tradition, and no vnluckie absurdity, but is put vpon his profession, and done like a Scholler. But his fault is onely this, that his minde is somewhat much taken vp with his mind, and his thoughts not loaden with any carriage besides. Hee has not put on the quaint Garbe of the Age, which is now become a mans Totall. He has not humbled his Meditations to the industrie of Complement, nor afflicted his braine in an elaborate legge. His body is not fet vpon nice Pinnes, to bee turning and flexible for euery motion, but his scrape is homely, and his nod worse. He cannot kisse his hand and cry Madame, nor talke idly enough to beare her company. His smacking of a Gentle-woman is somewhat too fauory, and he mistakes her nose for her lippe. A very Woodcocke would puzzle him in caruing, and hee wants the logicke of a Capon. He has not the glib faculty of sliding ouer a tale, but his words come squeamishly out of his mouth, and the laughter commonly before the iest. He names this word Colledge too often, and his discourse beats too much on the Vniuersity. The perplexity of mannerlineffe will not let him feed, and he is sharpe set at an argument when hee should cut his meate. He is discarded for a gamester at all games but one and thirty, and at tables he reaches not beyond doublets. His fingers are not long and drawn out to handle a Fiddle, but his fist is cluncht with the habite of disputing. Hee ascends a horse somewhat sinisterly, though not on the left side, and they both goe iogging in grieve together. He is exceedingly censur'd by the Innes a Court men, for that hainous Vice being out of fashion. Hee cannot speake to a Dogge in his owne Dialect, and vnderstands Greeke better then the language of a Falconer. Hee has beene vsed to a darke roome, and darke Clothes, and his eyes dazzle at a Sattin Doublet. The Hermitage of his Study, has made him som what vncouth

in the world, and men make him worse by staring on him. Thus is hee silly and ridiculous, and it continues with him for some quarter of a yeare, out of the Vniuersitie. But practise him a little in men, and brush him ore with good companie, and hee shall out balance those glisterers as much as a solid substance do's a feather, or Gold Gold-lace.

21. *A Player.*



HE knowes the right vse of the World, wherein hee comes to play a part and so away, His life is not idle for it is all Action, and no man need be more wary in his doings, for the eyes of all men are vpon him. His profession ha's in it a kind of contradiction, for none is more dislik'd, and yet none more applauded and hee ha's this misfortune of some Scholler, too much witte makes him a foole. He is like our painting Gentle-women, seldome in his owne face, seldomer in his cloathes, and hee pleases, the better hee counterfeits, except onely when hee is disguis'd with straw for gold lace. Hee do's not only personate on the Stage, but sometime in the Street, for hee is maskd still in the habite of a Gentleman. His Parts find him oathes and good words, which he keepes for his vse and Discourse, and makes shew with them of a fashionable Companion. He is tragicall on the Stage, but rampant in the Tying-house, and sweares oathes there which he neuer con'd. The waiting women Spectators are ouer-eares in loue with him, and Ladies send for him to act in their Chambers. Your Innes of Court men were vndone but for him, hee is their chiefe guest and imployment, and the sole businesse that makes them After-noones men; The Poet only is his Tyrant, and hee is bound to make his friends friend drunk at his charges. Shroue-tuesday hee feares as much as the Baudes, and Lent is more damage to him then the Butcher. Hee was neuer so

much discredited as in one Act, and that was of Parliament, which giues Hostlers Priuiledge before him, for which hee abhors it more then a corrupt Iudge. But to giue him his due, one wel-furnisht Actor has enough in him for fise common Gentlemen, and if he haue a good body for fixe, and for resolution, hee shall Challenge any *Cato*, for it has beene his practise to die brauely.

22. *A Detraктор*



IS one of a more cunning and actiue enuy, wherewith he gnaws not foolishly himselfe, but throwes it abroad and would haue it blister others. He is commonly some weake parted fellow, and worse minded, yet is strangely ambitious to match others, not by mounting their worth, but bringing them downe with his Tongue to his owne poorenesse. Hee is indeed like the red Dragon that pursued the woman, for when hee cannot ouerreach another, hee opens his mouth and throwes a flood after to drowne him. You cannot anger him worse then to doe well, and hee hates you more bitterly for this, then if you had cheated him of his patrimony with your owne discredit. He is alwayes flighting the generall opinion, and wondring why such and such men should bee applauded. Commend a good Diuine, hee cryes Postilling; a Philologer, Pedantrie; a Poet, Ryming; a Schoole-man, dull wrangling; a sharpe conceit, Boy-ishnesse; an honest Man, plaufibillitie. Hee comes to publike things not to learne, but to catch, and if there bee but one solœcisme, that's all he carries away. Hee lookes on all things with a prepared sowernesse, and is still furnisht with a Pish before hand, or some musty Prouerbe that dis-relishes all things whatsoeuer. If feare of the company make him second a commendation, it is like a Law-writ, alwaies with a clause and exception, or to smoothe his way to some greater scandall. Hee will grant you

something, and bate more ; and this bating shal in conclusion take away all hee granted. His speech concludes still with an Oh but, and I could wish one thing amended ; and this one thing shal be enough to deface all his former commendations. Hee will bee very inward with a man to fish some bad out of him, and make his slanders hereafter more authenticke, when it is said a friend reported it. Hee will inueigle you to naughtinesse to get your good name into his clutches, and make you drunk to shew you reeling. Hee passeth the more plausibly because all men haue a smatch of his humour, and it is thought freenes which is malice. If hee can say nothing of a man, hee will seeme to speake riddles, as if he could tell strange stories if hee would : and when hee has rackt his inuention to the vttermost, hee ends : But I wish him well, and therefore must hold my peace. Hee is alwayes listning and enquiring after men, and suffers not a cloake to passe by him vnexamin'd. In brieft, hee is one that has lost all good himselfe, and is loth to finde it in another.

23. *A meere young Gentleman of the Vniuersitie*



LS one that comes there to weare a gowne, and to say hereafter, hee has beene at the Vniuersitie. His Father sent him thither, because hee heard there were the best Fencing and Dancing Schooles, from these he has his Education, from his Tutor the ouersight. The first Element of his knowledge is to be shewne the Colledges, and initiated in a Tauerne by the way, which hereafter hee will learne of himselfe. The two markes of his Senioritie, is the bare Veluet of his gowne, and his proficiencie at Tennis, where when hee can once play a Set, he is a Fresh-man no more. His Studie has commonly handsome Shelues, his Bookes neate Silke strings, which hee shewes to his

Fathers man, and is loth to vntye or take downe for feare of misplacing. Vpon foule dayes for recreation hee retyres thither, and looks ouer the pretty booke his Tutor Reades to him, which is commonly some short Historie, or a piece of *Euphormio*; for which his Tutor giues him Money to spend next day. His maine loytering is at the Library, where hee studies Armes and bookes of Honour, and turnes a Gentleman-Critick in Pedigrees. Of all things hee endures not to be mistaken for a Scholler, and hates a black suit though it bee of Sattin. His companion is ordinarily some stale fellow, that ha's beene notorious for an Ingle to gold hatbands, whom hee admires at first, afterward scornes. If hee haue spirit or wit, hee may light of better company, and may learne some flashes of wit, which may doe him Knights seruice in the Country hereafter. But hee is now gone to the Inns of Court, where hee studies to forget what hee learn'd before, his acquaintance and the fashion.

24. *A Pot-Poet*



IS the dreggs of wit; yet mingled with good drinke may haue some relish. His Inspirations are more reall then others; for they doe but faine a God, but hee has his by him. His Verses run like the Tap, and his inuention as the Barrell, ebs and flowes at the mercy of the spiggot. In thin drinke hee aspires not aboue a Ballad, but a cup of Sacke inflames him, and sets his Muse and Nose a fire together. The Presse is his Mint, and stamps him now and then a fixe pence or two in reward of the baser coyne his Pamphlet. His workes would scarce sell for three halfe pence, though they are giuen oft for three Shillings, but for the pretty Title that allures the Country Gentleman: and for which the Printer maintaines him in Ale a fortnight. His Verses are like his clothes, miserable Cento's and patches, yet their pace is not altogether

so hobling as an Almanacks. The death of a great man or the burning of a house furnish him with an Argument, and the nine Muses are out strait in mourning gowne, and *Melpomine cryes* Fire, Fire, His other Poems are but Briefs in Rime, and like the poore Greekes collections to redeeme from captiuity. He is a man now much imploy'd in commendations of our Nauy, and a bitter inueigher against the Spaniard. His frequent'st Workes goe out in single sheets, and are chanted from market to market, to a vile tune, and a worfe throat: whilst the poore Country wench melts like her butter to heare them. And these are the Stories of some men of Tiburne, or a strange Monster out of Germany: or sitting in a Baudy-house, hee writes Gods Iudgements. Hee ends at last in some obscure painted Cloth, to which himselfe made the Verses, and his life like a Canne too full spils vpon the bench. He leaues twenty shillings on the score, which my Hostesse loofes.

25. *A Cooke.*



He Kitchin is his Hell, and hee the Diuell in it, where his meate and he frye together. His Reuennues are show'd downe from the fat of the Land, and he enterlards his owne greafe among to helpe the drippings. Colericke hee is, not by nature so much as his Art, and it is a shrewd temptation that the chopping knife is so neare. His weapons öfter offensive, are a messe of hot broth and scalding water, and woe bee to him that comes in his way. In the Kitchin he will domineere, and rule the roste, in spight of his Master, and Curses is the very Dialect of his Calling. His labour is meere blustering and furie, and his Speech like that of Sailors in a storme, a thousand busineses at once, yet in all this tumult hee do's not loue combustion, but will bee the first man that shall goe and quench it. Hee is neuer good Christian till a hissing

Pot of Ale has flak't him, like Water caſt on a fire-brand, and for that time hee is tame and diſpoſſeſt. His cunning is not ſmall in Architecture, for hee builds ſtrange Fabricks in Paſte, Towres and Caſtles, which are offered to the aſſault of valiant teeth, and like *Darius* his Pallace, in one Banquet demolifht. Hee is a pittileſſe murderer of Innocents, and hee mangles poore foules with vnheard of tortures, and it is thought the Martyrs perſecutions were deuifed from hence, ſure we are Saint *Lawrence* his Gridiron came out of his Kitchin. His beſt facultie is at the Dreſſer, where hee ſeemes to haue great ſkill in the Tractikes, ranging his Diſhes in order, Militarie: and placing with great diſcretion in the fore-front meates more ſtrong and hardy and the more cold and cowardly in the reare, as quaking Tarts, and quiuering Cuſtards, and ſuch milke ſop Diſhes which ſcape many times the fury of the encounter. But now the ſecond Courſe is gone vp, and hee downe into the Sellar, where hee drinks and ſleepes till foure a clocke in the after-noone, and then returnes againe to his Regiment.

26. *A forward bold Man*



TS a luſty fellow in a crowd, that's behold- ing more to his elbow then his legges, for he do's not go, but thruſts well. Hee is a good ſhuffler in the world, wherein he is ſo oft putting forth, that at length he puts on. He can doe ſomething, but dare doe much more, and is like a deſperate ſoldier, who will aſſault any thing where hee is ſure not to enter. He is not ſo well opinion'd of himſelfe, as induſtrious to make other; and thinke [thinks] no vice ſo preiudiciall as bluſhing. Hee is ſtill citing for himſelfe, that a candle ſhould not be hid vnder a buſhell, and for his part, he will be ſure not to hide his, though his candle bee but a ſnuffe or Ruſh-candle. Theſe few good parts hee has, hee is no niggard in diſplaying, and is like ſome needy

flanting Gold-smith, no thing in the inner roome, but all on the cup-boord: If he be a scholler, he ha's commonly stept into the Pulpit before a degree; yet into that too before he deseru'd it. Hee neuer deferres St. *Maries* beyond his regencie, and his next Sermon is at *Pauls* Crosse, and that printed. He loues publike things alive: and for any solemne entertainment he will find a mouth, find a speech who will. Hee is greedy of great acquaintance and many, and thinkes it no small aduancement to rise to bee knowne. His talke at the table is like *Beniamins* messe, five times to his part, and no argument shuts him out for a quarrellour. Of all disgraces heindures not to bee *Non-plust*, and had rather flye for Sanctuary to *Non sense*, which few can descry, then to nothing which all. His boldnesse is beholding to other mens modestie, which rescues him many times from a Baffle, yet his face is good Armour, and hee is dasht out of any thing sooner then Countenance. Groffer conceites are puzzel'd in him for a rare man, and wiser men, though they know him, take him for their pleasure, or as they would doe a Sculler for being next at hand. Thus preferment at last stumbles on him bicause, hee is still in the way. His Companions that flouted him before, now enuie him, when they see him come readie for Scarlet, whilst themselues lye Mustie in their old Clothes and Colledges.

27. *A Baker.*



NO man verifies the Prouerbe more, that it is an Almes-deed to punish him: for his penalty is a Dole, and do's the Beggars as much good as their Dinner. He abhors therefore workes of Charitie, and thinkes his Bread cast away when it is giuen to the poore. He loues not Iustice neither, for the weigh scales sake, and hates the Clarke of the Market as his Executioner: yet hee findes mercy in his offences,

and his Basket onely is sent to Prison. Marry a Pillory is his deadly enemy, and he neuer heares well after.

28. *A plaine Country Fellow*

TS one that manures his ground well, but lets himselfe lie fallow and vntil'd. Hee has reason enough to doe his businesse, and not enough to bee idle or melancholy. Hee seemes to haue the iudgement of *Nabuchadnezar*: for his conuerſation is among beaſts, and his tallons none of the ſhortest, only he eates not graſſe, becauſe hee loues not fallets. His hand guides the Plough, and the Plough his thoughts, and his ditch and land-marke is the very mound of his meditations. He expoſtulates with his Oxen very vnderſtandingly, and ſpeaks Gee and Ree better then Engliſh. His mind is not much diſtracted with obieſts: but if a goode fat Cowe come in his way, he ſtands dumbe and aſtoniſht, and though his haſte bee neuer ſo great, will fixe here halfe an houres contemplation. His habitation is ſome poore Thatcht rooſe, diſtinguiſht from his Barn, by the loope-holes that let out ſmoak, which the raine had long ſince waſht thorow, but for the double feeling of Bacon on the inſide, which has hung there from his Grandfires time, and is yet to make raſhers for poſterity. His Dinner is his other worke, for he ſweats at it as much as at his labour; he is a terrible faſtner on a piece of Beefe, and you may hope to ſtaue the Guard off ſooner. His Religion is a part of his Copy-hold, which hee takes from his Land-lord, and referres it wholly to his diſcretion. Yet if hee giue him leaue, he is a good Chriſtian to his power (that is) comes to Church in his beſt clothes, and ſits there with his Neighbours, where he is capable onely of two Prayers, for raines and faire weather. Hee apprehends Gods bleſſings onely in a Good Yeere, or a Fat paſture, and neuer

praises him but on good ground. Sunday he esteemes a day to make merry in, and thinkes a Bag-pipe as essentiall to it, as Euening-Prayer, where hee walkes very solemnly after seruice with his hands coupled behind him, and censures the dauncing of his parish. His complement with his Neighbour, is a good thumpe on the backe; and his salutation, commonly some blunt Curse. Hee thinks nothing to bee vices but Pride and ill husbandrie, for which hee wil grauely dissuade youth and has some thristie Hobnayle Proverbes to Clout his discourse. He is a niggard all the Weeke except onely Market-day, where if his Corne sell well, hee thinkes hee may be drunke with a good Conscience. His feete neuer stincke so vnbecomingly, as when hee trots after a Lawyer in Westminster-hall, and euen cleaues the ground with hard scraping, in beseeching his Worship to take his money. Hee is sensible of no calamitie but the burning of a Stacke of Corne, or the ouer-flowing of a Medow, and thinkes *Noahs* Flood the greatest Plague that euer was, not because it Drowned the World, but spoyl'd the grasse. For Death hee is neuer troubled, and if hee get in but his Haruest before, let it come when it wil he cares not.

29. *A Young-man.*



Hee is now out of Natures protection, though not yet able to guide himselfe: But left loose to the World, and Fortune, from which the weaknesse of his Childhood preferu'd him: and now his strength exposes him. Hee is indeed iust of age to be miserable, yet in his owne conceit first begins to be happy; and hee is happier in this imagination, and his misery not felt is lesse. He sees yet but the outside of the World and Men, and conceiues them according to their appearing glister, and out of this ignorance beleeueth them. He pursues all vanities for happinesse, and enioyes them best in this fancy. His reason serues

not to curbe, but vnderstand his appetite, and profecute the motions thereof with a more eager earnestnes. Himfelfe is his owne temptation, and needs not Satan; and the World will come hereafter. Hee leaues repentance for gray hayres, and performes it in being couetous. Hee is mingled with the vices of the age as the fashion and custome, with which he longs to bee acquainted; and Sinnes to better his vnderstanding. He conceiues his Youth as the season of his Lust, and the Houre wherein hee ought to bee bad: and because he would not lose his time, spends it. He distasts Religion as a sad thing, and is fixe yeeres elder for a thought of Heauen. Hee scornes and feares, and yet hopes for old age, but dare not imagine it with wrinckles. Hee loues and hates with the same inflammation: and when the heate is ouer, is coole alike to friends and enemies. His friendship is seldome so stedfast, but that lust, drinke, or anger may ouerturne it. He offers you his blood to day in kindnesse, and is readie to take yours to morrow. He do's seldome any thing which hee wishes not to doe againe, and is onely wise after a misfortune. Hee suffers much for his knowledge, and a great deale of folly it makes him a wise man. Hee is free from many Vices, by being not grown to the performance, and is onely more vertuous out of weaknesse. Everie action is his danger, and euery man his ambush. Hee is a Shippe without Pilot or Tackling, and only good fortune may steere him. If hee scape this age, hee ha's scap't a Tempest, and may liue to be a Man.

30. *The common singing-men
in Cathedrall Churches*



Re a bad Society, and yet a Company of good Fellowes, that roare deep in the Quire deeper in the Tauerne. They are the eighth part of speech, which goe to the Syntaxis of Seruice, and are distinguish't by

their noyses much like Bells, for they make not a Confort but a Peale. Their pastime or recreation is prayers, their exercise drinking, yet herein so religiously addicted that they serve God ofttest when they are drunke. Their humanity is a legge to the Refidencer, their learning a Chapter, for they learne it commonly before they read it, yet the old Hebrew names are little beholding to them, for they mis-call them worse then one another. Though they neuer expound the Scripture, they handle it much, and pollute the Gospell with two things, their Conuersation, and their thumbes. Vpon Worky-dayes they behaue themselues at Prayers as at their Pots, for they swallow them downe in an instant. Their Gownes are lac'd commonly with streamings of Ale, the superfluites of cups or throat aboue measure. Their skill in melody makes them the better companions abroad, and their Anthemes abler to sing Catches. Long-liu'd for the most part they are not, especially the base, they ouerflow their banke so oft to drowne the Organs. Briefly, if they escape arresting, they dye constantly in Gods Seruice; and to eake [take] their death with more patience, they haue Wine and Cakes at their Funerall: and now they keepe the Church a great deale better, and helpe to fill it with their bones as before with their noise.

31. *A Pretender to Learning*



ONE that would make others more fooles then himselfe; for though he know nothing, he would not haue the world know so much. He conceits nothing in Learning but the opinion, which he seekes to purchase without it, though hee might with lesse labour cure his ignorance, then hide it. He is indeed a kind of Scholler-Mountebank, and his Art, our delusion. He is trickt out in all the accoutrements of Learning, and at the first encounter none passies

better. Hee is oftner in his study, then at his Booke, and you cannot pleasure him better, then to deprehend him. Yet he heares you not till the third knocke, and then comes out very angry, as interrupted. You find him in his Slippers, and a Pen in his eare, in which formality he was asleep. His Table is spread wide with some Classicke Folio, which is as constant to it as the carpet, and hath laid open in the same Page this half yeere. His Candle is alwayes a longer sitter vp then himselfe, and the boast of his Window at Midnight. He walkes much alone in the Posture of Meditation, and ha's a Booke still before his face in the fields. His pocket is seldome without a Greeke Testament, or Hebrew Bible, which hee opens only in the Church, and that when some stander by lookes ouer. He has his sentences for Company, some scatterings of *Seneca* and *Tacitus*, which are good vpon all occasions. If he read any thing in the morning, it comes vp all at dinner: and as long as that lasts, the discourse is his. Hee is a great *Plagiare* of Tauerne-wit: and comes to Sermons onely that hee may talke of *Austin*. His Parcels are the meere scrapings from Company, yet he complains at parting what time he has lost. He is wondrously capricious to seeme a iudgement, and listens with a fowre attention, to what hee vnderstands not. Hee talkes much of *Scaliger* and *Causabone*, and the Iesuites, and prefers some vnheard-of Dutch name before them all. He has verses to bring in vpon these and these hints, and it shall goe hard but he will wind in his opportunity. Hee is criticall in a language hee cannot conster, and speaks seldome vnder *Arminius* in Diuinity. His businesse and retirement and caller away is his Study, and he protests no delight to it comparable. Hee is a great Nomen-clator of Authors, which hee has read in generall in the Catalogue, and in particular in the Title, and goes seldome so farre as the Dedication. Hee neuer talks of any thing but learning, and learns all from talking. Three in-

counters with the same men pumpe him, and then hee onely puts in, or grauely sayes nothing. He ha's taken paines to be an Affe, though not to be a Scholler, and is at length discouered and laught at.

32. *A Shop-keeper.*



His Shop is his well stufte Booke, and himselfe the Title-page of it, or Index. Hee vtters much to all men, though he fels but to a few, and intreats for his owne necessities by asking others what they lacke. No man speakes more and no more, for his words are like his Wares, twentie of one sort, and he goes ouer them alike to all commers. Hee is an arrogant commender of his owne things; for whatsoeuer hee shewes you, is the best in the Towne, though the worst in his Shop. His Conscience was a thing, that would haue layde vpon his hands, and he was forc't to put it off: and makes great vse of honestie to professe vpon. Hee tels you lyes by rote, and not minding, as the Phrase to sell in, and the Language hee spent most of his yeeres to learne. He neuer speakes so truely, as when hee sayes hee would vse you as his Brother, for hee would abuse his brother; and in his Shop, thinkes it lawfull. His Religion is much in the nature of his Customers, and indeed the Pander to it: and by a misinterpreted sence of Scripture makes a gaine of his Godlinesse. Hee is your slaue while you pay him ready Money, but if hee once befriend you, your Tyrant, and you had better deserue his hate then his trust.

33. *A handsome Hostesse*



She the fairer commendation of an Inne, aboue the faire Signe or faire Lodgings. She is the Loadstone that attracts men of Iron, Gallants and Roarers, where they cleaue sometimes long, and are not easily got off.

Her Lips are your wel-come, and your entertainment her companie, which is put into the reckoning too, and is the dearest parcell in it: No Citizens wife is demurer then shee at the first greeting, nor drawes in her mouth with a chafter simper, but you may be more familiar without distaste, and shee do's not startle at Baudry. She is the confusion of a Pottle of Sacke more then would haue beene spent elf-where, and her litle Iugs are accepted, to haue her Kisse excuse them. Shee may be an honest woman, but is not beleeu'd fo in her Parish, and no man is a greater Infidel in it then her Husband.

34. *A Blunt Man*



ONE whose wit is better pointed then his behauour, and that course, and Impollisht not out of ignorance so much as humour. He is a great enemy to the fine Gentleman, and these things of Complement, and hates ceremonie in conuersation, as the Puritan in Religion. Hee distinguishes not betwixt faire and double-dealing, and suspects all smoothnesse for the dresse of knauerie. Hee starts at the encounter of a Salutation, as an assault, and beseeches you in choller to forbear your courtesie. Hee loues not any thing in Discourse that comes before the purpose, and is alwaies suspitious of a Preface. Himselfe falls rudely still on his matter without any circumstance, except hee vse an old Prouerbe for an Introduction. Hee sweares olde out of date innocent othes, as by the Masse, by our Ladie, and such like, and though there bee Lords present, he cryes, My Masters. Hee is exceedingly in loue with his Humour, which makes him alwayes professe and proclaime it, and you must take what he sayes patiently, because he is a plaine man. His nature is his excuse still, and other mens Tyrant: for hee must speake his mind, and that is his worst, and craues your pardon most iniuriously for not

pardoning you. His Iests best become him, because they come from him rudely and vnaffected: and hee has the lucke commonly to haue them famous. Hee is one that will doe more then he will speake, and yet speake more then hee will heare: for though hee loue to touch others, hee is teachy himselfe, and seldome to his own abuses replies but with his Fists. Hee is as squeazy of his commendations as his courtesie, and his good word is like an Elogie in a Satyre. Hee is generally better fauour'd then hee fauours, as being commonly well expounded in his bitterneffe, and no man speakes treason more securely. Hee chides great men with most boldnesse, and is counted for it an honest fellow. Hee is grumbling much in the behalfe of the Commonwealth, and is in Prison oft for it with credit. Hee is generally honest, but more generally thought so, and his downe rightnesse credits him, as a man not wel bended and crookned to the times. In conclusion, hee is not easily bad, in whom this qualitie is Nature, but the counterfeit is most dangerous since hee is disguis'd in a humour, that professes not to disguise.

35. *A Criticke*



One that has speld ouer a great many of Bookes, and his obseruation is the Orthographie. Hee is the Surgeon of old Authors, and heales the wounds of dust and ignorance. He conuerfes much in fragments and *Defunct multa's*, and if he piece it vp with two Lines, he is more proud of that Booke then the Authour. Hee runnes ouer all Sciences to peruse their Syntaxis, and thinkes all Learning compris'd in writing Latine. Hee tastes Styles, as some discreeter Palats doe Wine; and tels you which is Genuine, which Sophisticate and bastard. His owne Phrase is a Miscellany of old words, deceas'd long before the *Cæjars*, and entoomb'd by *Varro*, and the modern't

man hee followes, is *Plautus*. Hee writes *Omneis* at length, and *quicquid*, and his *Gerund* is most inconformable. Hee is a trouble troublesome vexer of the dead, which after so long sparing must rise vp to the Iudgement of his castigations. He is one that makes all Bookes sell dearer, whilst he swels them into Folio's with his Comments.

36. *A Sergeant or Catch-pole*



TS one of Gods Iudgements; and which our Roarers doe onely conceiue terrible. Hee is the properest shape wherein they fancie Satan; for hee is at most but an Arrester, and Hell a Dungeon. Hee is the Creditors Hawke, wherewith they seaze vpon flying Birds, and fetch them againe in his Tallons. He is the Period of young Gentlemen, or their full stop, for when hee meets with them they can go no farther. His Ambush is a Shop Stall, or close Lane, and his Assault is cowardly at your backe. He respites you in no place but a Tauerne, where he fels his Minutes dearer then a Clocke-maker. The common way to runne from him, is through him, which is often attempted and atchieued, and no man is offer beaten out of Charitie. He is one makes the streete more dangerous then the High-wayes, and men goe better provided in their walkes then their Iourney. Hee is the first handsell of the young Rapiers of the Templers, and they are as proud of his repulse, as an Hungarian of killing a Turke. He is a moueable Prison, and his hands two Manacles hard to be fil'd off. Hee is an occasioner of disloyall thoughts in the Commonwealth, for he makes men hate the Kings Name worse then the Deuils.

37. *A weake Man*

TS one whom Nature hudd'ed vp in haste, and left his best part vnfinisht. The rest of him is growne to bee a man, onely his braine stayes behind. Hee is a man that ha's not improou'd his first rudiments, nor attain'd any proficiencie by his stay in the world : but wee may speake of him yet, as when hee was in the budde, a goode harmelesse nature, a well meaning mind, if hee could order his intentions. It is his misery that hee now most wants a Tutor, and is too old to haue one. Hee is two steps aboue a foole, and a great many mo below a wise-man : yet the foole is oft giuen him, and by those whom he esteems most. Some tokens of him are : Hee loues men better vpon relation then experience : for he is exceedingly enamour'd of Strangers, and none quicklier a weary of his friends. Hee charges you at first meeting with all his secrets, and on better acquaintance growes more referu'd. Indeed hee is one that mistakes much his abusers for friends, and his friends for enemies, and hee apprehends your hate in nothing so much, as in good counsell. One that is flexible with any thing but reason, and then only peruerse ; and you may better intice then perswade him. A seruant to euery tale and flatterer, and whom the last man still works ouer. A great affecter of wits and such pretineses ; and his company is costly to him, for he seldom ha's it but inuited. His friendship commonly is begun in a supper and lost in lending money. The Tauerne is a dangerous place to him, for to drinke and to be drunke, is with him all one, and his braine is sooner quenched then his thirst. He is drawn into naughtines with company, but suffers alone, and the Bastard commonly laid to his charge. One that will bee patiently abus'd, and take exceptions a Moneth after when he vnderstands it, and then not [you cannot] endear him more then by coozening him, and it is a temptation

to those that would not. One discouerable in all filli-
nesses to all men but himselfe, and you may take any
mans knowledge of him better then his owne. Hee
will promise the same thing to twenty, and rather then
denie one, breake with all. One that ha's no power
o're himselfe, o're his businesse, o're his friends: but a
prey and pitie to all: and if his fortunes once sinke,
men quickly crie, Alas, and forget him.

38. *A Tobacco-seller*

TS the onely man that finds good in it which
others brag of, but doe not; for it is meate,
drinke, and clothes to him. No man opens
his ware with greater seriousness, or chal-
lenges your iudgement more in the ap-
probation. His Shop is the Randeuous of spitting,
where men dialogue with their noses, and their com-
munication is smoke. It is the place onely where
Spaine is commended, and prefer'd before England
it selfe. He should be wel experienc'd in the world:
for he ha's daily tryall of mens nostrils, and none is
better acquainted with humors. Hee is the piecing
commonly of some other trade, which is bawd to his
Tobacco, and that to his wife, which is the flame that
followes this smoke.

39. *A plausible Man*

TS one that would faine run an euen path
in the world, and iutt against no man. His
endeuour is not to offend, and his ayme
the generall opinion. His conuersation is
a kind of continued Complement, and his
life practice of manners. The relation hee beares
to others, a kind of fashionable respect, not friendship,
but friendlines, which is equall to all and generall, and
his kindneses seldome exceed courtesies. Hee loues
not deeper mutualities, because he would not take
sides, nor hazard himselfe on displeasures, which he

principally auoids. At your first acquaintance with him hee is exceeding kind and friendly, and at your twentieth meeting after but friendly still. He has an excellent command ouer his patience and tongue, especially the last, which hee accommodates alwayes to the times and persons, and speakes feldome what is sincere, but what is ciuill. He is one that vses all companies, drinckes all healths, and is reasonable coole in all Religions. He can listen to a foolish discourse with an applausiue attention, and conceale his Laughter at Non-sense. Silly men much honour and esteeme him, because by his faire reasoning with them as with men of vnderstanding, he puts them into an erroneous opinion of themselues, and makes them forwarder heereafter to their owne discouerie. Hee is one rather well thought on then belou'd, and that loue he ha's, is more of whole companies together then any one in particular. Men gratifie him notwithstanding with a good report, and what-euer vices he ha's besides, yet hauing no enemies, he is sure to be an honest fellow.

40. *The Worlds wise Man*



TS an able and sufficient wicked man, it is a prooffe of his sufficiency that hee is not called wicked, but wise. A man wholly determin'd in himselfe and his owne ends, and his instrument: herein any thing that will doe it. His friends are a part of his engines, and as they serue this worke, vs'd or laid by. Indeed hee knowes not this thing of friend, but if hee giue you the name, it is a signe he ha's a plot on you. Neuer more actiue in his businesse, then when they are mixt with some harme to others: and tis his best play in this Game to strike off and lie in the place. Successfull commonly in these vndertakings, because he passeth smoothly those rubs which others stumble at, as Conscience and the like: and gratulates himselfe much in this aduantage: Oathes and falshood he counts the

neereſt way, and loues not by any meanes to goe about. Hee has many fine quips at this folly of plaine dealing, but his tuſh is greateſt at Religion, yet hee vſes this too, and Vertue, and good Words, but is leſſe dangerouſly a Diuel then a Saint. He aſcribes all honeſtie to an vnpraçtis'dneſſe in the World: and Conſcience a thing meerely for Children. Hee ſcornes all that are ſo ſilly to truſt him, and onely not ſcornes his enimie; eſpecially if as bad as himſelfe: He feares him as a man well arm'd, and prouided, but ſets boldly on good natures, as the moſt vanquiſhable. One that ſeriously admires thoſe worſt Princes, as *Sforza*, *Borgia*, and *Richard* the Third: and calſ matters of deepe villany things of difficultie. To whom murders are but reſolute Acts, and Treason a buſineſſe of great conſequence. One whom two or three Countries make vp to this compleatneſſe, and he ha's traueled for the purpoſe. His deepeſt indearment is a communication of miſchiefe, and then onely you haue him faſt. His concluſion is commonly one of theſe two, either a Great Man, or hang'd.

41. *A Bowle Alley*



THE place where there are three things throwne away beſide Bowls, to wit, time, money and curſes, and the laſt ten for one. The beſt Sport in it is the Gameſters, and he enioyes it that lookes on and bets not. It is the Schoole of wrangling, and worſe then the Schooles, for men will cauill here for an haires breadth, and make a ſtirre where a ſtraw would end the controuerſie. No Anticke, ſcreswes mens bodies into ſuch ſtrange flexures, and you would think them ſenſleſſe, to ſpeak ſenſe to their Bowle, and put their truſt in intreaties for a good caſt. The Betters are the factious noiſe of the Alley, or the gameſters beads-men that pray for them. They are ſomewhat like thoſe that are cheated by great Men, for they loſe their

mony and must say nothing. It is the best discovery of humors, especially in the losers, where you have fine variety of impatience, whilst some fret, some raile, some sweare, and others more ridiculously comfort themselves with Philosophy. To give you the Morall of it; It is the Embleme of the world, or the worlds ambition: where most are short, or over, or wide or wrong Byas't, and some few iustle in to the Mistris Fortune. And it is here as in the Court, where the nearest are most spighted, and all blowes aym'd at the Toucher.

42. *A Surgeon*



TS one that has some business about his Building or little house of man, whereof Nature is as it were the Tyler, and hee the Playsterer. It is offer out of reparations, then an old Parsonage, and then he is set on worke to patch it againe. Hee deales most with broken Commodities, as a broken Head, or a mangled face, and his gaines are very ill got, for he liues by the hurts of the Common-wealth. He differs from a Physician as a fore do's from a disease, or the sicke from those that are not whole, the one distempers you within, the other blisters you without. He complains of the decay of Valour in these daies, and sighes for that flashing Age of Sword and Buckler; and thinks the Law against Duels, was made meerly to wound his Vocation. Hee had beene long since vndone, if the charitie of the Stewes had not relieved him, from whom he ha's his Tribute as duely as the Pope, or a wind-fall sometimes from a Tauerne, if a quart Pot hit right. The rarenesse of his custome mak[e]s him pittilesse when it comes: and he holds a Patient longer then our Courts a Cause. Hee tels you what danger you had beene in if he had staide but a minute longer, and though it bee but a prickt finger, hee makes of it much matter. He is a reasonable cleanly man, considering the Scabs hee ha's to deale

with, and your finest Ladies now and then are be holding to him for their best dressings. Hee curses old Gentlewomen, and their charity that mak[e]s his Trade their Almes: but his enuie is neuer stir'd so much as when Gentlemen goe ouer to fight vpon Calice Sands, whome hee wishes drown'd ere they come there, rather then the French shal get his Custome.

43. *A Shee precise Hypocrite*



TS one in whom good Women suffer, and haue their truth mis-interpreted by her folly. She is one, she knows not what her selfe if you aske her, but shee is indeed one that ha's taken a toy at the fashion of Religion, and is enamour'd of the New-fangle. Shee is a Nonconformist in a close Stomacher and Ruffle of Geneua Print, and her puritie consists much in her Linen. Shee ha's heard of the Rag of Rome, and thinkes it a very fluttish Religion, and rayles at the Whore of Babylon for a very naughty Woman. Shee ha's left her Virginitie as a Relique of Popery, and marries in her Tribe without a Ring. Her deuotion at the Church is much in the turning vp of her eye, and turning downe the leafe in her Booke when shee heares nam'd Chapter and Verse. When she comes home, shee commends the Sermon for the Scripture, and two houres. She loues Preaching better then Praying, and of Preachers Lecturers, and thinkes the Weeke-dayes Exercise farre more edifying then the Sundaies. Her ofttest Gossipings are Sabaoth-dayes iourneyes, where (though an enemy to Superstition) shee will goe in Pilgrimage fve mile to a silenc'd Minister, when there is a better Sermon in her owne Parish. Shee doubts of the Virgin Marie's Saluation, and dare not Saint her, but knowes her owne place in heauen as perfectly, as the Pew shee ha's a key to. Shee is so taken vp with Faith, shee ha's no roome for Charity, and vnderstands no good

Workes, but what are wrought on the Sampler. She accounts nothing Vices but Superstition, and an Oath, and thinkes Adultery a lesse sinne, then to sweare by my Truly. Shee rayles at other Women by the names of *Iezabel* and *Dalilah*: and calls her owne daughters *Rebecka* and *Abigail*, and not *Anne* but *Hannah*. Shee suffers them not to learne on the Virginalls, because of their affinity with the Organs, but is reconcil'd to the Bells for the Chymes sake, since they were reform'd to the tune of a Psalm. She ouer flowes so with the Bible, that she spils it vpon euery occasion, and wil not Cudgell her Maides without Scripture. It is a question, whether shee is more troubled with the Diuell or the Diuell with her: shee is alwayes challenging and daring him, and her weapons are Spels no lesse potent then different, as being the sage Sentences of some of her owne Sectaries. No thing angers her so much as that Woemen cannot Preach, and in this point onely thinkes the Brownist erroneous: but what shee cannot at the Church, shee do's at the Table, where she prattles more then any against sense, and Antichrist, till a Capon wing silence her. Shee expounds the Priests of *Baal* Reading Ministers, and thinkes the Saluation of that Parish as desperate as the Turkes. Shee is a maine derider to her capacitie of those that are not her Preachers, and censures all Sermons but bad ones. If her Husband be a Tradfman, shee helps him to Customers, how soeuer to good cheere, and they are a most faithful couple at these meetings: for they neuer faile. Her Conscience is like others Lust neuer satisfied, and you might better answere *Scotus* then her Scruples. Shee is one that thinkes shee performes all her duty to God in hearing, and shewes the frutes of it in talking. Shee is more fiery against the May-pole then her Husband, and thinkes he might doe a Phinehas his act to break the pate of the Fiddler. She is an everlasting Argument; but I am weary of her.

44. *A Contemplative Man*

IS a Scholler in this great Vniuersity the World; and the same his Booke and Study. Hee cloysters not his Meditations in the narrow darknesse of a Roome, but sends them abroad with his Eyes, and his Braine trauels with his Feete. He looks vpon Man from a high Tower, and sees him trulyer at this distance in his Infirmities and poorenesse. He scornes to mixe himselfe in mens actions, as he would to act vpon a Stage; but sits aloft on the Scaffold a censuring Spectator. Nature admits him as a partaker of her Sports, and asks his approbation as it were of her owne Workes, and variety. Hee comes not in Company, because hee would not be solitary, but findes Discourse enough with himselfe, and his owne thoughts are his excellent play-fellowes. He lookes not vpon a thing as a yawning Stranger at nouelties: but his search is more mysterious and inward, and hee spels Heauen out of earth. He knits his obseruations together, and makes a Ladder of them all to climbe to God. He is free from vice, because he has no occasion to imploy it, and is about those ends that make men wicked. He ha's learnt all can heere be taught him, and comes now to Heauen to see more.

45. *An Atorney.*

IS Ancient beginning was a blue coat, since a liuery, and his hatching vnder a Law[y]er; whence though but pen-feather'd, hee hath now nested for himselfe, and with his horded pence purchast an Office. Two Deskes, and a quire of Paper set him vp, where he now sits in state for all commers. We can call him no great Author, yet he writes very much, and with the infamy of the Court is maintain'd in his

libels. Hee ha's some smatch of a Scholler, and yet vſes Latine very hardly, and leſt it ſhould accuſe him, cuts it off in the miſt, and will not let it ſpeake out. He is contrary to great men, maintained by his followers, that is his poore country Clients, that worſhip him more then their Landlord, and be there neuer ſuch churles, he lookes for their curteſie. He firſt racks them ſoundly himſelfe, and then deliueſ them to the Lawier for execution. His looks are very ſollicitous importing much haſt and diſpatch, he is neuer without his hanfull of buſineſſe, that is, of paper. His ſkin becomes at laſt as dry as parchment and his face as intricate as the moſt winding cauſe. He talkes Statutes as fiercely, as if he had mooted ſeuē yeers in the Inns of Court; when all his ſkill is ſtucke in his girdle, or in his office window. Strife and wrangling haue made him rich, and he is thankfull to his benefactor, and nourishes it. If he liue in a Country village, he makes all his neighbours good Subiects; for there ſhall be nothing done but what there is law for. His buſineſſe giues him not leaue to thinke of his conſcience, and when the time, or terme of his life is going out, for Doomeſ-day he is ſecure; for he hopes he has a tricke to reuerſe iudgement.

46. *A Scepticke in Religion*



IS one that hangs in the ballance with all ſorts of opinions, whereof not one but ſtirres him and none ſwayes him. A man guiltier of credulity then he is taken to bee; for it is out of his beleefe of euery thing, that hee fully beleeuēs nothing. Each Religion ſcarres him from it's contrary: none perſwades him to it ſelfe. Hee would be wholly a Chriſtian, but that he is ſomething of an Atheiſt, and wholly an Atheiſt, but that hee is partly a Chriſtian; and a perfect Here-tick, but that there are ſo many to diſtract him. He

finds reason in all opinions, truth in none : indeed the least reason perplexes him, and the best will not satisfy him. He is at most a confus'd and wild Christian, not specializ'd, by any forme, but capable of all. He vses the Land's Religion, because it is next him, yet hee sees not why hee may not take the other, but he chuses this, not as better, but because there is not a pin to choose. He finds doubts and scruples better then resolves them, and is alwayes too hard for himselfe. His Learning is too much for his brayne ; and his iudgment too little for his learning, and his ouer-opinion of both spoys all. Pity it was his mischance of being a Scholler : for it do's only distract and irregulate him and the world by him. He hammers much in generall vpon our opinions vncertainty, and the possibility of erring makes him not venture on what is true. He is troubled at this naturalnesse of Religion to Countries, that Protestantisme should bee borne so in England and Popery abroad, and that fortune and the Starres should so much share in it. Hee likes not this connexion of the Common-weale, and Diuinity, and feares it may be an Arch-practice of State. In our differences with Rome he is strangely vnfix't, and a new man euery day, as his last discourse-books Meditations transport him. Hee could like the gray haire of Poperie, did not some dotages their stagger him ; hee would come to vs sooner, but our new name affrights him. He is taken with their Mirac[e]s but doubts an impuisture ; hee conceiues of our Doctrines better but it seemes too empty and naked. He cannot driue into his fancy the circumscription of Truth to our corner, and is as hardly perswaded to thinke their old Legends true. He approoues wel of our Faith, and more of their workes, and is sometimes much affected at the zeale of Amsterdam. His conscience interposes, it selfe betwixt Duellers, and whilst it would part both, is by both wounded. He will sometimes propend much to vs vpon the reading a good Writer, and at *Bellarmino* recoyles as farre backe

again; and the Fathers iustle him from one side to another. Now *Sofinaas* and *Vorftius* afresh torture him, and he agrees with none worse than himselfe. He puts his foot into Heresies tenderly, as a Cat in the water, and pulls it out againe, and still something vnanswer'd delays him yet he beares away some parcell of each, and you may sooner picke all Religions out of him then one. He cannot thinke so many wise men should be in error, nor so many honest men out of the way and his wounder is doubled, when he sees these oppose one another. He hates authority as the Tyrant of reason, and you cannot anger him worse then with a Fathers *dixit*, and yet that many are not perswaded with reason, shall authorize his doubt. In summe, his whole life is a question, and his saluation a greater, which death onely concludes, and then he is resolu'd.

47. *A Partiall Man*



THE opposite extreame to a Defamer, for the one speakes ill falsly, and the other well, and both slander the Truth. He is one that is still weighing men in the Scale of Comparisons, and puts his affection in the one ballance and that swayes. His friend alwayes shall doe best, and you shall rarely heare good of his enemy. Hee considers first the man, and then the thing, and restraines all merit to what they deserue of him. Commendations hee esteemes not the debt of Worth, but the requitall of kindnesse: and if you aske his reason, shewes his Interest and tels you how much he is beholding to that Man. Hee is one that ties his iudgement to the Wheele of Fortune, and they determine giddily both alike. He prefers England before other Countries, because he was borne there, and Oxford before other Vniuersities, because hee was brought vp there, and the best Scholler there, is one of his owne Colledge, and the best Scholler there is

one of his friends. Hee is a great fauourer of great persons, and his argument is still that which should bee Antecedent, as he is in high place, therefore vertuous, he is prefer'd, therefore worthy. Neuer aske his opinion, for you shall heare but his faction, and he is indifferent in nothing but Conscience. Men esteeme him for this a zealous affectionate, but they mistake him many times, for hee does it but to bee esteemed so. Of all men hee is worst to write an Historie, for hee will praise a *Seianus* or *Tiberius*, and for some pettie respect of his all posteritie shall bee cosen'd.

48. *A Trumpeter*



THE Elephant with the great Trunke, for hee eates nothing but what comes through this way. His Profession is not so worthy as to occasion insolence, and yet no man so much puffed up. His face is as Brazen as his Trumpet, and (which his worse) as a Fiddlers, from whom hee differeth onely in this, that his impudence is dearer. The Sea of Drinke, and much wind make a Storme perpetually in his Cheeks, and his looke is like his noyse, blustering and tempestuous. Hee wa's whilome the found of Warre, but now of Peace; yet as terrible as euer, for wherefoeuer hee comes they are sure to pay for't. He is the common attendant of glittering folkes, whether in the Court or Stage, where he is alwaies the Prologues Prologue. He is somewhat in the nature of a Hogshed shrillest when he is empty; when his belly is full hee is quiet enough. No man proues life more to bee a blast, or himselfe a bubble, and he is like a counterfeited Bankrupt, thriues best when he is blowne up.

49. *A vulgar-spirited Man*

IS one of the heard of the World. One that followes meerely the common crye, and makes it louder by one. A man that loues none but who are publikely affected, and he will not be wiser then the rest of the Towne. That neuer ownes a friend after an ill name, or some generall imputation though he knowes it most vnworthy. That opposes to reason, Thus men say, and thus most doe, and thus the world goes, and thinkes this enough to poyse the other. That worships men in place, and those onely, and thinkes all a great man speakes Oracles. Much taken with my Lords Iest, and repeats you it all to a fillable. One that iustifies nothing out of fashion, nor any opinion out of the applauded way. That thinkes certainly all Spaniards and Iesuities very villaines, and is still cursing the Pope and *Spynola*. One that thinkes the grauest Caffocke the best Scholler: and the best Clothes the finest man. That is taken onely with broad and obscene wit, and hisses any thing too deepe for him. That cries *Chaucer* for his Money aboue all our English Poets, because the voice ha's gone so, and hee ha's read none. That is much rauisht with such a Noble mans courtesie, and would venture his life for him, because he put off his Hat. One that is formost still to kisse the Kings hand, and cryes *God blesse his Maiestie* loudest. That rayles on all men condemn'd and out of fauour, and the first that sayes away with the Traytors: yet struck with much ruth at Executions, and for pittie to see a man die, could kill the Hangman. That comes to London to see it, and the pretty things in it, and the chiefe cause of his iourney the Beares: That measures the happinesse of the Kingdome, by the cheapnesse of corne; and conceiues no

harne of State, but il trading. Within this compasse too, come those that are too much wedg'd into the world, and haue no lifting thoughts about those things that call to thrive, to doe well, and Preferment onely the grace of God. That ayme all Studies at this marke, and shew you poore Schollers as an example to take heed by. That thinke the Prison and want, a Iudgement for some sin, and neuer like well hereafter of a Iayle-bird. That know no other Content but wealth, brauery, and the Towne-Pleasures; that thinke all else but idle speculation, and the Philosophers, mad-men: In short, men that are carried away with all outwardnesses, shews, appearances, the streame, the people; for there is no man of worth but has a piece of singularity, and scornes something.

50. *A Herald*



LS the spawne, or indeed but the refultancie of Nobility, and to the making of him went not a Generation, but a Genealogie. His Trade is Honour, and hee sells it, and giues Armes himselfe, though hee be no Gentleman. His bribes are like those of a corrupt Iudge; for they are the prices of blood. He seemes very rich in discourse, for he tels you of whole fields of gold and siluer, Or and Argent, worth much in French, but in English nothing. He is a great diuer in the streames or issues of Gentry, and not a by-Channell or bastard escapes him, yet he dos with them like some shamelesse Queane, fathers more children on them, then euer they begot. His Trafficks is a kind of Pedlery ware, Scutchions, and Pennons and little Daggers, and Lyons, such as Children esteeme and Gentlemen: but his peni-worths are rampant, for you may buy three whole Brawns cheaper, then three Boars heads of him painted. Hee was somtimes the terrible Coat of *Mars*, but is now for more mercifull Battels in the Tilt-yard, where whosoever

is victorious, the spoiles are his. Hee is an Art in England, but in Wales Nature, where they are borne with Heraldry in their mouthes, and each Name is a Pedegree.

51. *A Plodding Student*

TS a kind of Alchymist or Persecuter of Nature, that would change the dull lead of his Brain into finer mettle, with successe many times as vnprosperous, or at least not quitting the cost, to wit, of his own Oyle and Candles. He ha's a strange forc't appetite to Learning, and to atchieue it brings nothing but patience and a body. His Studie is not great but continuall, and consists much in the sitting vp till after Midnight in a rug-gowne, and a Night cap to the vanquishing perhaps of some fixe lines: yet what hee ha's, he ha's perfect, for he reads it so long to vnderstand it till he gets it without Booke. Hee may with much industry make a breach into Logicke, and ariue at some ability in an Argument: but for politer Studies hee dare not skirmish with them, and for Poetry accounts it impregnable. His Inuention is no more then the finding out of his Papers, and his few gleanings there, and his disposition of them is as iust as the Book-binders, a setting or glewing of them together. Hee is a great discomforter of young Students, by telling them what trauell it ha's cost him, and how often his braine turn'd at Philosophy, and makes others feare Studying as a cause of Duncery. Hee is a man much giuen to Apothegms which serue him for wit, and seldome breakes any Iest, but which belong'd to some Lacedemonian or Romane in *Lycosthenes*. He is like a dull Carriers horse, that will go a whole weeke together but neuer out of a foot-pace: and hee that sets forth on the Saturday shall ouertake him.

52. *Pauls Walke*

IS the Lands Epitome, or you may call it the lesser Ile of Great Brittain. It is more then this, the whole worlds Map, which you may here discerne in it's perfect motion iustling and turning. It is a heape of stones and men, with a vast confusion of Languages and were the Steeple not sanctified nothing liker Babel. The noyse in it is like that of Bees, a strange humming or buzze-mixt of walking, tongues and feet: It is a kind of still roare or loud whisper. It is the great Exchange of all discourse, and no busines whatsoever but is here stirring and afoot. It is the Synod of all pates politicke, ioynted and laid together in most serious posture, and they are not halfe so busie at the Parliament. It is the Anticke of tailes to tailes, and backes to backes, and for vizards you need goe no further then faces. It is the Market of young Lecturers, whom you may cheapen here at all rates and sizes. It is the generall Mint of all famous lies, which are here like the legands Popery, first coyn'd and stamp't in the Church. All inuentions are emptyed here, and not few pockets. The best signe of a Temple in it is, that it is the Theeues Sanctuary, which robbe more safely in the Croud, then a wilder nesse, whilst euery searcher is a bush to hide them. It is the other expence of the day, after Playes, Tauerne, and a Baudy-House, and men haue still some Oathes left to sweare here. It is the eares Brothell, and satisfies their lust, and ytch. The Visitants are all men without exceptions, but the principall Inhabitants and possessors, are stale Knights, and Captaines out of Service, men of long Rapiers, and Breeches, which after all turne Merchants here, and trafficke for Newes. Some make it a Preface to their Dinner, and Trauell for a Stomacke: but thriftier men make it their Ordinarie: and Boord here verie cheape. Of all such places it is least haunted with Hobgoblins, for if a Ghost would walke more, hee could not.

53 *A Vniuersitie Dunne*

TS a Gentlemans follower cheaply purchas'd, for his own money ha's hyred him. Hee is an inferiour Creditour of some ten shillings or downwards, contracted for Horfe-hire, or perchance for drinke, to weake to bee put in Suite. and he arrests your modestie. Hee is now very expensive of his time, for hee will waite vpon your Staires a whole Afternoone, and dance attendance with more patience then a Gentleman-Vsher. Hee is a fore beleaguerer of Chambers, and assaults them sometimes with furious knockes: yet finds strong resistance commonly, and is kept out. Hee is a great complayner of Schollers loytering, for hee is sure neuer to find them within, and yet hee is the chiefe cause many times that makes them studie. He Grumbles at the ingratitude of men, that shunne him for his kindnesse, but indeed it is his owne fault, for hee is too great an vpbrayder. No man put[s] them more to their braine then hee: and by shifting him off they learne to shift in the world. Some choose their roomes a purpose to auoide his surprizals, and thinke the best commoditie in them his Prospect. Hee is like a reiected acquaintance, hunts those that care not for his company, and hee knowes it well enough; and yet will not keepe away. The sole place to supply him is the Butterie, where hee takes grieuous vse vpon your Name, and hee is one much wrought with good Beere and Rhetoricke. He is a man of most vnfortunate voyages, and no Gallant walkes the street to lesse purpose.

54. *A stayed Man*

LS a man. One that ha's taken order with himselfe, and set a rule to those lawlesnes within him. Whose life is distinct and in Method, and his Actions as it were cast vp before. Not loos'd into the Worlds vanities, but gathered vp and contracted in his station. Not scatter'd into many pieces of businesses, but that one course he takes, goes thorough with. A man firme and standing in his purposes, nor heau'd off with each wind and passion. That squares his expence to his Coffers, and makes the Totall first, and then the Items. One that thinkes what hee does, and does what he sayes, and forsees what he may doe, before he purposes. One whose (if I can) is more then anothers assurance, and his doubtfull tale before some mens protestations. That is confident of nothing in futurity, yet his coniectures oft true Prophecies. That makes a pause still betwixt his eare and beleefe, and is not too hasty to say after others: One whose Tongue is strung vp like a Clocke till the time, and then strikes, and sayes much when hee talkes little. That can see the Truth betwixt two wranglers, and sees them agree euen in that they fall out vpon. That speakes no Rebellion in a brauery, or talkes bigge from the spirit of Sacke. A man coole and temperate in his passions, not easly betraid by his choller: That vies not oath with oath, nor heat with heat: but replies calmly to an angry man, and is too hard for him too. That can come fairely off from Captaines companies, and neither drink nor quarrell. One whom no ill hunting sends home discontented, and makes him sweare at his dogs and family. One not hastie to pursue the new Fashion, nor yet affectedly true to his old round Breeches. But grauely handsome, and to his place, which suites him better then his Tailor. Actiue in the world without disquiet, and carefull without miserie: yet neither

ingulst in his pleasures, nor a seeker of businesse, but ha's his houres for both. A man that seldome laughs violently, but his mirth is a cheerefull looke. Of a compos'd and settled countenance, not set, nor much alterable with sadnesse or ioy. He affects nothing so wholly, that hee must bee a miserable man when he loses it: but forethinks what will come hereafter, and spares Fortune his thanks and curses. One that louse his Credit, not this word Reputation; yet can saue both without a Duell: whose entertainments to greater men are respectfull not complementary, and to his friends plaine not rude. A good Husband, Father, Master: that is without doting, pampring, familiarity. A man well poys'd in all humours in whom Nature shewed most Geometry, and hee ha's not spoyl'd the worke. A man of more wisedome then wittinesse, and braine then fancy; and abler to any thing then to make Verses.

FINIS.

Micro-cosmographie.

Additional Characters.

Twenty-three first found in
Fifth Edition, 1629.

One first found in
Sixth Edition, 1633.

[CHARACTERS FIRST FOUND IN FIFTH EDITION, 1629.]

55. *A modest man*

IS a far finer man then he knowes of, one that shewes better to all men then him selfe, and so much the better to al men, as lesse to himselfe: for no quality sets a man off like this, and commends him more against his will: And he can put vp any iniury sooner then this, (as he tells it) your Ironie. You shall heare him confute his commenders, and giuing reasons how much they are mistaken, and is angry almost, if they do not beleue him. Nothing threatens him so much as great expectation, which he thinks more prejudiciall, then your vnder-opinion, because it is easier to make that false; then this true. He is one that sneaks from a good action, as one that had pilferd, and dare not iustifie it, and is more blushinglly deprehended in this, then others in sin. That counts al publike declarings of himselfe, but so many penances before the people, and the more you applaud him, the more you abash him, and he recouers not his face a moneth after. One that is easie to like any thing, of another mans, and thinkes all hee knowes not of him better, then that he knowes. He excuses that to you, which another would impute, and if you pardon him, is satisfied. One that stands in no opinion because it is his owne, but suspects it rather, because it is his owne, and is confuted, and thanks you. Hee sees nothing more willingly then his errors; and it is his error sometimes to be too soone perswaded. He is content to be Auditor, where he only can speake, and content to goe away, and thinke himselfe instructed. No man is so weake that he is ashamed to learne of, and is lesse ashamed to confesse it: and he

finds many times in the dust, what others ouerlooke, and lose. Euery mans prefence is a kinde of bridle to him, to stop the rouing of his tongue and passions: and euen impudent men looke for their reuerence from him, and distaste that in him, which they suffer in themselues, as one in whom vice is ill-fauoured, and shewes more scruily then another. A bawdy iest shall shame him more then a bastard another man, and he that got it, shall censure him among the rest. And hee is coward to nothing more then an ill tongue, and whosoever dare lye on him hath power ouer him, and if you take him by his looke, he is guilty. The maine ambition of his life is not to be discredited: and for other things, his desires are more limited then his fortunes, which he thinkes preferment though neuer so meane, and that he is to doe something to deserue this: Hee is too tender to venter on great places, and would not hurt a dignity to helpe himselfe. If he doe, it was the violence of his friends constrained him, and how hardly foeuer hee obtaine it, he was harder perswaded to seeke it.

56. *A meere emptie wit*



Like one that spends on the stocke without any reuenues comming in, and will shortly be no wit at al: for learning is the fuell to this fire of wit, which if it wants this feeding, eates out it selfe. A good conceit or two bates of such a man, and makes a sensible weakning in him: and his braine recouers it not a yeere after. The rest of him are bubbles and flashes, darted out on the sudden, which if you take them while they are warme, may be laught at; if they coole, are nothing. He speaks best on the present apprehension, for meditation stupifies him, and the more he is in trauell, the lesse he brings forth. His things come off then, as in a nauseating stomacke, where there is nothing to cast vp straines, and convulsions,

and some astonishing bumbast which men onely, till they vnderstand, are scar'd with. A verse or some such worke he may sometimes get vp to, but seldome aboue the stature of an Epigram, and that with some reliefe out of Martial, which is the ordinary companion of his pocket, and he reades him as he were inspir'd. Such men are commonly the trifling things of the world, good to make merry the companie, and whom only men haue to doe withall, when they haue nothing to doe, and none are lesse their friends, then who are most their companie. Here they vent themselues o're a cup somewhat more lastingly, all their words goe for iests, and all their iests for nothing. They are nimble in the fancy of some ridiculous thing, and reasonable good in the expreßion. Nothing stops a iest when it is comming, neither friends, nor danger, but it must out howsoeuer, though their blood come out after, and then they emphatically raile, and are emphatically beaten, and commonly are men reasonable familiar to this. Briefely they are such whose life is but to laugh, and be laugh't at: and onely wits in iest, and fooles in earnest.

57. *A Drunkard*



IS one that will be a man to morrow morning: but is now what you will make him, for he is in the power of the next man, and if a friend, the better. One that hath let goe himselfe from the hold and stay of reason, and lyes open to the mercie of all temptations. No lust but findes him difarm[e]d and fencelesse, and with the least assault enters: if any mischiefe escape him, it was not his fault, for he was laid as faire for it, as he could. Euery man sees him, as *Cham* saw his father the first of this sinne, an *uncouer'd man*, and though his garment bee on, vncover'd: the secretest parts of his soule lying in the nakedst manner visible: all his passions come out now, all his vanities, and

those shamefuller humors which discretion clothes. His body becomes at last like a myrie way, where the spirits are to be-clog'd and cannot passe: all his members are out of office, and his heeles doe but trip vp one another. He is a blind man with eyes, and a cripple with legs on. All the vse he has of this vessell himselfe, is to hold thus much: for his drinking is but a scooping in of so many quarts, which are filld out into his bodie, and that filld out again into the Roome, which is commonly as drunke as hee. Tobacco serues to aire him after a washing, and is his onely breath, and breathing while. Hee is the greatest enemy to himselfe, and the next to his friend, and then most in the act of his kindnesse, for his kindnesse is but trying a mastery, who shall sinke down first: And men come from him as from a battel, wounded, and bound vp. Nothing takes a man off more from his credit, and businesse, and makes him more retchlesly carelesse, what becomes of all. Indeed hee dares not enter on a serious thought, or if hee doe, it is such melancholie, that it sends him to be drunke againe.

58. *A Prison*



IN the graue of the liuing, where they are shut vp from the world, and their friends: and the wormes that gnaw vpon them, their owne thoughts, and the Iaylor. A house of meager lookes, and ill smells: for lice, drink, Tobacco are the compound; Pluto's Court was exprest from this fancy. And the persons are much about the same parity that is there. You may aske as *Menippus* in *Lucian*, which is *Nireus*, which *Thersites*, which the begger, which the Knight: for they [are] all suited in the same forme of a kinde of nastie pouerty. Onely to be out at elbowes is in fashion here, and a great Indecorum, not to be thredbare. Euery man shewes here like so many wracks vpon

the Sea, here the ribs of a thousand pound, here the relicke of so many Mannours, a doublet without buttons. And tis a spectacle of more pittie then executions are. The company one with other, is but a vying of complaints, and the causes they haue, to rayle on fortune, and foole themselues, and there is a great deale of good fellowship in this. They are commonly, next their Creditors, most bitter against the Lawyers, as men that haue had a great stroke in assisting them hither. Mirth here is stupidity or hardhartednes, yet they faine it sometimes to slip Melancholy and keep off themselues from themselues, and the torment of thinking what they haue beene. Men huddle vp their life here as a thing of no vse, and weare it out like an old suite, the faster the better; and hee that deceiues the time best, best spends it. It is the place where new commers are most welcom'd, and next them ill newes, as that which extends their fellowship in misery, and leaues fewer to insult: And they breathe their discontents more securely here, and haue their tongues at more liberty then abroad. Men see here much sin, and much calamity: and where the last does not mortifie, the other hardens, and those that are worse here, are desperately worse, as those from whom the horror of sinne is taken off, and the punishment familiar. And commonly a hard thought passses on all, that come from this Schoole: which though it teach much wisedome, it is too late, and with danger: and it is better bee a foole, then come here to learne it.

59. *A Seruingman*



IS one of the makings vp of a Gentleman, as well as his clothes: and somewhat in the same nature, for hee is cast behind his master as fashionably as his sword and cloake are, and he is but *in querpo* without him. His propernesse qualifies him, and of that a good legge; for his head hee ha's little vse but to keep

it bare. A good dull wit best suits with him, to comprehend common sence, and a trencher: for any greater store of braine it makes him but tumultuous, and seldome thrives with him. He followes his masters steps, as well in conditions as the street: if he wench or drink, he comes after in an vnderkind, and thinkes it a part of his dutie to be like him. He is indeed wholly his masters; of his faction, of his cut, of his pleasures; hee is handsome for his credit, and drunke for his credit; and if hee haue power in the feller, commands the parish. He is one that keeps the best companie and is none of it; for he knowes all the Gentlemen his master knowes, and pick[e]s from them some Hawking, and horse-race termes, which he swaggers with in the Ale-house, where he is onely called master. His mirth is bawdie iests with the wenches, and behind the doore, bawdie earnest. The best worke he does is his marrying, for it makes an honest woman, and if he follow in it his masters direction, it is commonly the best seruice he does him.

60. *An Insolent man*



TS a fellow newly great, and newly proud: one that ha's put himselfe into another face vpon his preferment, for his owne was not bred to it. One whom fortune hath shot vp to some Office or Authority, and he shootes vp his necke to his fortune, and will not bate you an inch of either. His very countenance and gesture bespeak how much he is, and if you vnderstand him not, hee tels you, and concludes euery Period with his place, which you must and shall know. He is one that lookes on all men as if he were very angry, but especially on those of his acquaintance, whom hee beates off with a surlier distance, as men apt to mistake him, because they haue knowne him. And for this cause *he knowes not you, till you haue told him your name, which he thinkes hee has heard, but forgot,*

and with much adoe seemes to recover. If you haue any thing to vse him in, you are his vassal for that time, and must giue him the patience of an iniury, which hee does only to shew what he may doe. He snaps you vp bitterly, because he will be offended, and tells you you are sawcy and troublefom, and sometimes takes your money in this language. His very courtesies are intolerable, they are done with such arrogance and imputation, and he is the onely man you may hate after a good turne, and not bee vngratefull, and men reckon it among their calamities to be beholding vnto him. No vice drawes with it a more generall hostility, and makes men readier to search into his faults, and of them, his beginning: and no tale so vnlikely but is willingly heard of him, and beleeu'd. And commonly such men are of no merit at all: but make out in pride what they want in worth, and fence themselues with a stately kinde of behaiour from that contempt would pursue them. They are men whose preferment does vs a great deale of wrong, and when they are downe, wee may laugh at them, without breach of good Nature.

61. *Acquaintance*



IS the first draught of a friend, whom we must lay downe oft thus, as the foule copy, before we can write him perfit, and true; for from hence, as from a probation, men take a degree in our respect, till at last they wholly possesse vs. For acquaintance is the heard, and friendship the paire chosen out of it; by which at last we begin to impropriate, and enclose to our selues, what before lay in common with others. And commonly where it growes not vp to this, it falls as low as may be: and no poorer relation then old acquaintance, of whom we aske onely how they doe for fashion sake and care not. The ordinarie vse of acquaintance is but somewhat a more boldnesse

of society, a sharing of talke, newes, drinke, mirth together: but sorrow is the right of a friend, as a thing neerer our heart, and to be deliuer'd with it. Nothing easier then to create Acquaintance: the meere being in company once, doe's it; whereas friendship like children is ingendred by a more inward mixture, and coupling together: when we are acquainted not with their vertues onely, but their faults to, their passions, their feares, their shame, and are bold on both sides to make their discouery. And as it is in the loue of the body, which is then at the height and full, when it has power and admittance into the hidden and worst parts of it: So it is in friendship with the mind, when those *verenda* of the foule, and those things which wee dare not shew the world, are bare and detected one to another. Some men are familiar with all, and those commonly friends to none: for friendship is a fuller thing, as a contracter and taker vp of our affections to some few, and suffers them not loosly to be scatter'd on all men. The poorest tye of acquaintance is that of place and cuntry; which are shifted as the place, and mist but while the fancy of that continues. These are onely then gladdest of other, when they meet in some forren region, where the encompassing of strangers vnites them closer, till at last they get new, and throw off one another. Men of parts and eminencie as their acquaintance is more sought for, so they are generally more staunch of it, not out of pride onely, but feare to let too many in too neer them: for it is with men as with pictures, the best show better a far off and at distance; and the closer you come to them, the courser they are. The best iudgement of a man, is taken from his Acquaintance; for friends and enemies are both partiall; whereas these see him truest, because calmeliest, and are no way so engag'd to lye for him. And men that grow strange after acquaintance, seldome peece together againe, as those that haue tasted meat and dislike it, out of a mutuall experience direllishing one another.

62. *A meere Complementall Man*

IS one to be held off still at the same distance you are now ; for you shal haue him but thus, and if you enter on him further, you lose him. Methinkes Virgil well expressees him in those well-behau'd ghosts that Æneas mette with, [that were] friends to talke with, and men to looke on, but if hee graspt them, but ayre. He is one that lyes kindly to you, and for good fashion sake, and tis discourtesie in you to beleue him. His words are but so many fine phrases set together, which serue equally for all men, and are equally to no purpose. Each fresh encounter with a man, puts him to the same part againe, and he goes ouer to you ; what hee said to him was last with him. *Hee kisses your hands as hee kist his before, and is your seruant to bee commanded, but you shall entreat of him nothing.* His proffers are vniuerfall and generall with exceptions against all particulars ; hee will doe any thing for you : but if you vrge him to this, hee cannot, or to that, he is engag'd : but hee will doe any thing. Promises he accounts but a kinde of mannerly words, and in the expectation of your manners, not to exact them, if you doe, hee wonders at your ill breeding, that cannot distinguish betwixt what is spoken and what is meant : No man giues better satisfaction at the first, and comes off more with the Elogie of a kind Gentleman, till you know him better, and then you know him for nothing. And commonly those most raile at him, that haue before most commended him. The best is, hee coozens you in a faire manner, and abuses you with great respect.

63. *A poore Fidler*

IS a man and a fiddle out of case : and he in worse case then his fiddle. One that rubs two sticks together, (as the Indians strike fire) and rubs a poore living out of it : Partly from this, and partly from your

charity, which is more in the hearing, then giuing him, for he sells nothing dearer then to be gone: He is iust so many strings aboue a begger, though he haue but two: and yet hee begs too, onely not in the downe-right for *Gods sake*, but with a *shrugging God bleffe you*, and his face is more pyn'd than the blind mans. Hunger is the greatest paine he takes, except a broken head sometimes, and the labouring *John Dorry*. Otherwise his life is so many fits of mirth, and 'tis some mirth to see him. A good feast shall draw him fise miles by the nose, and you shall track him againe by the sent. His other Pilgrimages are Faires, and good Houses, where his deuotion is great to the Christmas: and no man loues good times better. Hee is in league with the Tapsters for the worshipfull of the Inne, whom he torments next morning with his art, and ha's their names more perfit then their men. A new song is better to him then a new Iacket: especially if bawdie, which hee calls merry, and hates naturally the Puritan, as an enemy to this mirth. A countrey wedding, and Whitson ale are the two maine places he dominiers in, where he goes for a Musician, and over-look[es] the Bag-pipe. The rest of him is drunke, and in the stocks.

64. *A medling man*



IS one that has nothing to do with his businesse, and yet no man busier then hee, and his businesse is most in his face. He is one thrusts himselfe violently into all employments, vnsent for, vn-fee'd, and many times vn-thank't, and his part in it is onely an eager bustling, that rather keepes adoe, then do's any thing. He will take you aside, and question you of your affaire, and listen with both eares, and looke earnestly: and then it is nothing so much yours as his. Hee snatches what you are doing out of your hands, and cryes *Giue it me*, and does it worse, and layes an en-

gagement vpon you too, and you must thanke him for this paines. Hee layes you downe a hundred wild plots, all impossible things, which you must be ruled by perforce, and hee deliuers them with a serious and counselling forehead, and there is a great deale more wisedome in this forehead, then his head: Hee will woo for you, sollicite for you, and woo you to suffer him: and scarce any thing done, wherein his letter, or his iourney, or at least himselfe is not seen: if he haue no taske in it else, he will raile yet on some side, and is often beaten when he neede not. Such men neuer thorowly weigh any businesse, but are forward onely to shew their zeale, when many times this forwardnesse spoiles it, and then they crie they haue done what they can, that is as much hurt. Wise men still deprecate these mens kindneses, and are beholding to them rather to let them alone; as being one trouble more in all businesse, and which a man shall be hardest rid of.

65. *A good old Man*



IS the best Antiquitie, and which we may with least vanitie admire. One whom Time hath beene thus long a working, and like winterfruit ripen'd when others are shaken downe. He hath taken out as many lessons of the world, as dayes, and learn't the best thing in it, the vanitie of it. Hee lookes o're his former life as a danger well past, and would not hazard himselfe to begin againe. His lust was long broken before his bodie, yet he is glad this temptation is broke too, and that hee is fortified from it by this weakenesse. The next doore of death sads him not, but hee expects it calmelly as his turne in Nature: and feares more his recoyling backe to childishnes then dust. All men looke on him as a common father, and on old age for his sake, as a reuerent thing. His very presence, and face puts vice out of countenance, and makes it an indecorum in a vicious man. Hee practises his ex-

perience on youth without the harshnesse of reproofe, and in his counsell is good companie. He ha's some old stories still of his owne seeing to confirme what he sayes, and makes them better in the telling; yet is not troublesome neither with the same tale againe, but remembers with them, how oft he ha's told them. His old sayings and moralls seeme proper to his beard: and the poetrie of *Cato* do's well out of his mouth, and hee speakes it as if he were the Author. Hee is not apt to put the boy on a yonger man, nor the foole on a boy, but can distinguish grauity from a fowre looke, and the lesse testie he is, the more regarded. You must pardon him if he like his own times better than these, because those things are follies to him now that were wisedome then: yet he makes vs of that opinion too, when we see him, and coniecture those times by so good a Relicke. He is a man capable of a dearenesse with the yo[u]ngest men; yet he not youthfuller for them, but they older for him, and no man credits more his acquaintance. He goes away at least [last] too soone whensoever, with all mens sorrow but his owne, and his memory is fresh, when it is twice as old.

66. *A Flatterer*



THE picture of a friend, and as pictures flatter manie times, so hee oft shewes fairer then the true substance: His looke, conuersation, companie, and all the outwardnes of friendship more pleasing by odds, for a true friend dare take the liberty to bee sometimes offensive, whereas he is a great deale more cowardly, and will not let the least hold goe, for feare of losing you. Your meere fowre looke affrights him, and makes him doubt his casheering. And this is one sure marke of him, that he is neuer first angry, but ready, though vpon his owne wrong, to make satisfaction. Therefore hee is never yok't with a poore man or any

that stands on the lower ground, but whose fortunes may tempt his pain[e]s to deceiue him. Him hee learns first, and learns well, and growes perfitter in his humours, then himselfe, and by this doore enters vpon his Soule : of which hee is able at last to take the very print and marke, and fashion his own by it like a false key to open all your secrets. All his affections iumpe euen with yours : hee is beforehand with your thoughts, and able to suggest them vnto you. He will commend to you first, what hee knowes you like, and has alwayes some absurd story or other of your enemye, and then wonders how your two opinions should iumpe in that man. Hee will aske your counsell sometimes as a man of deepe iudgement, and has a secret of purpose to disclose you, and whatsoeuer you say, is perswaded. Hee listens to your words with great attention, and sometimes will object that you may confute him, and then protests hee neuer heard so much before. A piece of witte bursts him with an ouerflowing laughter, and hee remembers it for you to all companies, and laughs againe in the telling. He is one neuer chides you but for your vertues, as, *You are too good, too honest, too religious* ; when his chiding may seeme but the earnestest commendation, and yet would faine chide you out of them too : for your vice is the thing he has vse of, and wherein you may best vse him, and hee is neuer more actiue then in the worst diligences. Thus at last he possesses you from your selfe, and then expects but his hyre to betray you. And it is a happinesse not to discouer him ; for as long as you are happy, you shall not.

67. *A high spirited man*



IS one that looks like a proud man, but is not : you may forgiue him his looks for his worth sake, for they are only too proud to be base. One whom no rate can buy off from the least piece of his

freedome, and makes him digest an vnworthy thought an houre. Hee cannot crouch to a great man to possesse him, nor fall low to the earth, to rebound neuer so high againe. Hee stands taller on his owne bottome, then others on the aduantage ground of fortune, as hauing solidly that honour, of which Title is but the pompe. Hee does homage to no man for his Great styles sake, but is strictly iust in the exaction of respect againe, and will not bate you a Complement. He is more sensible of a neglect then an vn-doing, and scornes no man so much as his surly threatner. A man quickly fired, and quickly laid downe with satisfaction, but remits any injury sooner then words. Onely to himselfe he is irreconcilable, whom hee neuer forgives a disgrace, but is still stabbing himselfe with the thought of it, and no disease that he dyes of sooner. Hee is one had rather pinch [perish], then bee beholding for his life, and striues more to bee quitte with his friend then his enemy. Fortune may kill him, but not deiect him, nor make him fall into a[n] humbler key then before, but he is now loftier then euer in his owne defence, you shall heare him talke still after thousands; and he becomes it better, then those that haue it. One that is aboue the world and its drudgery, and cannot pull downe his thoughts to the pelting businesse of it [life]. He would sooner accept the Gallows then a meane trade, or any thing that might disparage the height of man in him, and yet thinkes no death comparably base to hanging neither. One that will doe nothing vpon commaund, though hee would doe it otherwise: and if euer hee doe euill, it is when hee is dar'd to it. Hee is one that if fortune equal his worth, puts a luster in all preferment, but if otherwise hee be too much crost, turnes desperately melancholy, and scornes mankind.

68. *A Meere Gull Citizen*

IS one much about the same modell, and pitch of braine that the Clowne is, onely of somewhat a more polite, and fyncall Ignorance, and as fillily scornes him, as he is fillily admir'd by him. The quality of the Citty hath afforded him some better dressees of clothes and language, which he vses to the best aduantage, and is so much the more ridiculous. His chiefe education is the visits of his Shop, where if Courtiers, and fine Ladies resort, hee is infected with so much more eloquence, and if hee catch one word extraordinary, weares it for euer. You shal heare him mince a complement sometimes that was neuer made for him: and no man payes dearer for good words, for he is oft payed with them. He is futed rather fine, then in the fashion, and has still something to distinguish him from a Gentleman, though his doublet cost more: especially on Sundaies, Bride-groome-like, where he carries the state of a verie solemne man, and keeps his pew as his Shop: and it is a great part of his deuotion, to feast the Minister. But his chiefeest guest is a customer, which is the greatest relation hee acknowledges; especially if you be an honest Gentleman, that is, trust him to coozen you enough. His friendships are a kinde of Gossiping friendships, and those commonly within the circle of his Trade, wherein he is carefull principally to auoid two things, that is, poore men, and surety-ships. [He is] A man that will spend his fixe pence with a great deale of imputation, and no man makes more of a pinte of wine then he. He is one beares a pretty kind of foolish loue to Schollers, and to Cambridge especially for Sturbridges Faies sake: and of these all are trewants to him that are not preachers, and of these the lowdest the best: and he is *much raviisht with the noyse of a rolling tongue*. He loues to heare discourses

out of his Element, and the lesse he vnderstands, the better pleas'd, which he expresse in a smile, and some fond Protestation. One that do's nothing without his chuck, that is, his wife, with whom hee is billing still in conspiracy, and the wantoner she is, the more power she has ouer him: And shee neuer stoopes so low after him, but is the onely woman goes better of a widdow then a maid. In the education of his child no man fearefuller, and the danger he feares, is a harsh scholemaster, to whom he is alleaging still the weakenes of the boy, and payes a fine extraordinary for his mercy. The first whipping rids him to the Vniuersity, and from thence rids him againe for feare of staruing, and the best he makes of him is some Gull in plush. He is one loues to heare the famous acts of Citizens, whereof the guilding of the Crosse hee counts the glory of this age: and the foure Prentises of London aboue all the Nine Worthies. Hee intitles himselfe to all the merits of his Company, whether schooles, Hospitall or exhibitions, in which he is ioynt benefactor, though foure hundred yeere agoe, and vpbraides them farre more then those that gaue them; yet with all this folly he has wit enough to get wealth, and in that a sufficienter man, then he that is wiser.

69. *A lasciuious man*



THE seruant he sayes of many Mistresses, but all are but his lust: to which onely hee is faithfull, and none besides, and spends his best blood, and spirits in the seruice. His soule is the Bawde to his body, and those that assist him in this nature, the neerest to it. No man abuses more the name of loue, or those whom hee applies this name to: for his loue is like his stomack to feede on what he loues, and the end of it to surfet and loath: till a fresh appetite rekindle him: and it kindles on any sooner, then who

deferue best of him. There is a great deale of malignity in this vice, for it loues stil to spoile the best things, and a virgin sometimes rather then beauty, because the vndoing here is greater, and consequently his glorie. No man laughs more at his sinne then he, or is so extremely tickled with the remembrance of it: and he is more violence to a modest eare, then to her he deflowrd. A bawdy iest enters deepe into him, and whatsoeuer you speak, he will draw to bawdry, and his witte is neuer so good as here. His vnchasteest part is his tongue, for that commits alwayes, what hee must act feldomer: and that commits with al, which he acts with few: for he is his own worst reporter, and men beleeeue as bad of him, and yet doe not beleeeue him. Nothing harder to his perswasion, then a chaste man, no Eunuch, and makes a scoffing miracle at it, if you tell him of a maid. And from this mistrust it is that such men feare marriage, or at least marry such as are of bodies to be trusted, to whom onely they sell that lust which they buy of others, and make their wife a reuennue to their Mistris. They are men not easily reformed, because they are so little ill-perswaded of their illnesse, and haue such pleas from Man and Nature. Besides it is a ieering, and flouting vice, and apt to put iests on the reproouer. The pox onely conuerts them, and that onely when it kills them.

70. *A rash man*



IS a man too quicke for himselfe: one whose actions put a leg still before his iudgement and out-run it. Euery hot fancy or passion is the signall that sets him forward: and his reason comes still in the reare. One that has braine enough, but not patience to digest a businesse, and stay the leasure of a second thought. All deliberation is to him a kind of sloth, and freezing of action, and it shall burne him

rather then take cold. Hee is alwaies resolu'd at first [thinking], and the ground hee goes vpon is *hap what may*. Thus hee enters not, but throwes himselfe violently vpon all things, and for the most part is as violently throwne [vpon all] off againe: and as an obstinate *I will* was the preface to his vndertaking: so his conclusion is commonly *I would I had not*, for such men seldome do any thing, that they are not forc'd to take in pieces againe, and are so much furdre off from doing it, as they haue done already. His friends are with him as his Physicians: fought to onely in his sicknesse, and extremity, and to helpe him out of that mire hee has plungd himselfe into, for in the suddennesse of his passions hee would heare nothing, and now his ill successe has allayd him, hee heares too late. He is a man still swayed with the first reports, and no man more in the power of a pickthank then he. He is one will fight first, and then expostulate; condemne first, and then examine. He loses his friend in a fit of quarrelling, and in a fit of kindnesse vndoes himselfe: and then curses the occasion drew this mischiefe vpon him, *and cryes God mercy for it*, and curses againe. His repentance is meerly a rage against himselfe, and hee does something in it still to be repented againe. Hee is a man whom fortune must goe against much to make him happy, for had hee beene sufferd his owne way, hee had beene vndone.

71. *An affected man*



IS an extraordinary man, in ordinary things. One that would goe a straine beyond himselfe, and is taken in it. A man that ouer-does all things with great solemnity of circumstance; and whereas with more negligence he might passe better, makes himselfe, with a great deale of endeouour, ridiculous. The fancy of some odde quaintnesses haue put him cleane beside his Nature, hee cannot bee that hee would, and

hath lost what he was. He is one must be point-blank in euery trifle, as if his credit, and opinion hung vpon it: the very space of his armes in an embrace studied before, and premeditated: and the figure of his countenance, of a fortnights contriuing. Hee will not curse you without booke, and *extempore*, but in some choise way, and perhaps as some Great man curses. Euery action of his, *cryes, doe yee marke mee?* and men doe marke him, how absurd he is. For affectation is the most betraying humour: and nothing that puzzles a man lesse to find out then this. All the actions of his life are like so many things bodg'd in without any naturall cadence, or connexion at all. You shall track him all thorow like a schoole-boyes Theame, one piece from one author, and this from another, and ioyne all in this generall, that they are none of his owne: You shall obserue his mouth not made for that tone, nor his face for that simper: And it is his lucke that his finest things most mis-become him. If hee affect the Gentleman, as the humour most commonly lyes that way: not the least *puntilio* of a fine man, but hee is strict in to a haire, euen to their very negligences which he cons as rules: He will not carry a knife with him to wound reputation, and pay double a reckoning rather then ignobly question it. And he is full of this *Ignobly* and *Nobly* and *Gentilely*, and this meer[e] feare to trespasse against the *Gentill* way, puts him out most of al. It is a humour runs thorow many things besides, but is an il-fauour'd ostentation in all, and thriues not. And the best vse of such men is, that they are good parts in a play.

72. *A prophane man*



S one that denies God as farre as the Law giues him leaue, that is, onely does not say so in downeright Termes, for so farre he may goe. A man that does the greatest sinnes calmely, and as the ordinary

actions of life, and as calmly discourfes of it againe. Hee will tell you his bufineffe is to breake fuch a Commandement, and the breaking of the Commandement fhall tempt him to it. His words are but fo many vomitings caft vp to the lothfomneffe of the hearers, onely thofe of his company loath it not. He will take vpon him with oathes to pelt fome tenderer man out of his company, and makes good fport at his conqueft o're the Puritan foole. The Scripture fupplies him for iefts, and hee reades it of purpofe to be thus merry. He will prooue you his fin out of the Bible, and then afke if you will not take that Authority. He neuer fees the Church but of purpofe to fleepe in it: or when fome filly man preaches with whom he means to make fport, and is moft iocund in the Church. One that nick-names Clergymen with all the termes of reproch, as *Rat*, *Black-coate*, and the like which he will be fure to keepe vp, and neuer calls them by other. That fing[s] Pfalmes when he is drunke, and cries God mercy in mockerie; for hee muft doe it. Hee is one feemes to dare God in all his actions, but indeed would out-dare the opinion of him, which would elfe turne him desperate: for Atheifme is the refuge of fuch finners, whose repentance would bee onely to hang themfelues.

73. *A Coward*



THE man that is commonly moft fierce againft the Coward, and labouring to take off this fufpition from himfelfe: for the opinion of valour is a good protection to thofe that dare not vfe it. No man is valianter then he in ciuill company, and where he thinkes no danger may come on it, and is the readieft man to fall vpon a drawer, and thofe that muft not ftrike againe. Wonderfull exceptious and cholerick where he fees men are loth to giue him occafion, and you cannot pacify him better then by

quarrelling with him. The hotter you grow, the more temperate man is hee, he protests hee alwaies honour'd you, and the more you raile vpon him, the more he honours you, and you threaten him at last into a very honest quiet man. The sight of a sword wounds him more sensibly then the stroke, for before that come hee is dead already. Euery man is his master that dare beate him, and euery man dares that knowes him. And he that dare doe this, is the onely man can doe much with him: for his friend hee cares not for, as a man that carries no such terror as his enemy, which for this cause onely is more potent with him of the two. And men fall out with him of purpose to get courtesies from him, and be brib'd againe to a reconcilment. A man in whom no secret can be bound vp, for the apprehension of each danger loosens him, and makes him bewray both the roome and it. Hee is a Christian meerely for feare of hell fire, and if any Religion could fright him more, would bee of that.

74. *A sordid rich man*

TS a begger of a faire estate: of whose wealth wee may say as of other mens vnthriftiness, that it has brought him to this: when hee had nothing, hee liu'd in another kind of fashion. He is a man whom men hate in his owne behalfe, for vsing himselfe thus, and yet being vpon himselfe, it is but iustice; for he deserues it. Euery accession of a fresh heape bates him so much of his allowance, and brings him a degree neerer staruing. His body had beene long since desperate, but for the reparation of other mens tables, where he hoords meate in his belly for a month, to maintaine him in hunger so long. His clothes were neuer young in our memory: you might make long Epocha's from them, and put them into the Almanack with the deare yeere, and the great frost, and he is

knowne by them longer then his face. He is one neuer gaue almes in his life, and yet is as charitable to his Neighbour as himselfe. Hee will redeeme a penny with his reputation, and lose all his friends to boote: and his reason, is he will not be vndone. He neuer payes anything, but with strictnesse of law, for feare of which onely hee steales not. Hee loues to pay short a shilling or two in a great sum, and is glad to gain that, when he can no more. He neuer sees friend but in a iourney, to saue the charges of an Inne, and then onely is not sicke: and his friends neuer see him, but to abuse him. He is a fellow indeed of a kind of frantick thrift, and one of the strangest things that wealth can worke.

75. *A meere great man*



SO much Heraldrie without honour: himselfe lesse reall than his Title. His vertue is that hee was his Fathers son, and all the expectation of him to beget another. A man that liues meere to preserve anothers memorie, and let vs know who died so many yeeres agoe. One of iust as much vse as his Images: onely he differs in this that hee can speake himselfe, and save the fellow of Westminster a labour: and hee remembers nothing better then what was out of his life: His Grandfather and their acts are his discourse, and he tells them with more glory then they did them, and it is well they did enough, or els he had wanted matter. His other studies are his sports, and those vices that are fit for Great men. Every vanity of his ha's his officer, and is a serious imployment for his seruants. Hee talkes loud and bauldly, and scurvily, as a part of state, and they heare him with reverence. All good qualities are below him, and especially learning except some parcels of the Chronicle, and the writing of his name, which hee learns to write, not to be read. Hee is meere of his servants faction and

their instrument for their friends and enemies, and is alwaies least thank't for his owne courtesies. They that foole him most, doe most with him, and hee little thinkes how many laugh at him, barehead. No man is kept in ignorance more of himselfe and men, for he heares nought but flatterie, and what is fit to bee spoken: truth with so much preface, that it loses it selfe. Thus hee lives till his Tombe bee made ready, and is then a graue Statue to posterity.

76. *A poore man*



THE most impotent man: though neither blind nor lame, as wanting the more necessary limmes of life, without which limmes are a burden. A man vnscenc't and vnshelterd from the gusts of the world, which blow all in vpon him, like an vn-roof't house: and the bitterest thing hee suffers, is his neighbours. All men put on to him a kind of churlisher fashion, and euen more plausible natures churlish to him: who are as nothing aduantg'd by his opinion. Whom men fall out with beforehand to preuent friendship, and his friends too, to preuent ingagements, or if they owne him, 'tis in priuate, and a by-roome, and on condition not to know them before company. All vice put together, is not halfe so scandalous, nor sets off our acquaintance further, and euen those that are not friends for ends, doe not loue any dearenesse with such men: The least courtesies are vpbraided to him, and himselfe thank't for none: but his best seruices suspected, as handsome sharking, and tricks to get money. And wee shall obserue it in knaues themselues, that your beggerliest knaues are the greatest, or thought so at least, for those that haue witte to thriue by it, haue art not to seeme so. Now a poore man has not vizard enough to maske his vices, nor ornament enough to set forth his vertues: but both are naked and vnhandsome: and though no man is necessitated to more

ill, yet no mans ill is lesse excus'd, but it is thought a kind of impudence in him to be vitious, and a presumption about his fortune. His good parts lye dead vpon his hands, for want of matter to employ them, and at the best are not commended, but pittied, as vertues ill plac't: and we say of him, *'Tis an honest man, but 'tis pittie*: and yet those that call him so, will trust a knaue before him. Hee is a man that has the truest speculation of the world, because all men shew to him in their plainest, and worst, as a man they haue no plot on, by appearing good to: whereas rich men are entertained with a more holly-day behaviour, and see onely the best we can dissemble. Hee is the onely hee that tries the true strength of wisdom, what it can doe of it selfe without the helpe of fortune: that with a great deale of vertue Conquers extremities, and with a great deale more his owne impatience, and obtaines of himself not to hate men.

77. *An ordinaire honest fellow*



ONE whom it concerns to be call'd honest, for if he were not this, he were nothing; and yet he is not this neither: But a good dull vicious fellow, that complies well with the deboshments of the time, and is fit for it: One that ha's no good part in him to offend his company, or make him to bee suspected a proud fellow: but is sociably a dunce, and sociably a drinker. That do it's faire and about boord without legerdemaine, and neither shrikes for a cup nor a reckoning. That is kinde o're his beere, and protests he loues you, and begins to you againe, and loues you againe. One that quarrells with no man, but for not pledging him, but takes all absurdities, and commits as many, and is no tell-tale next morning though hee remember it. One that will fight for his friend if hee heare him abused, and his friend commonly is he that is most likely, and hee lifts vp many a lug in his

defence. Hee railes against none but censurers, against whom he thinkes he railes lawfully, and censurers are all those that are better then himselfe. These good properties qualifie him for honesty enough, and raise him high in the Ale-house commendation, who, if he had any other good quality, would bee named by that. But now for refuge he is an honest man, and hereafter a sot: Onely those that commend him, thinke not so, and those that commend him, are honest fellowes.

[CHARACTER FIRST FOUND IN SIXTH EDITION, 1633.]

78. *A Suspitious, or Jealous Man*



IS one that watches himselfe a mischief, and keeps a leare eye still, for feare it should escape him. A man that sees a great deale more in every thing then is to be seene, and yet he thinkes he sees nothing: His owne eye stands in his light. He is a fellow commonly guilty of some weaknesse, which he might conceale if hee were carelesse: Now his over-diligence to hide them, makes men pry the more. Howsoever hee imagines you have found him, and it shall goe hard but you must abuse him whether you wil or no. Not a word can bee spoke, but nips him somewhere: not a jest throwne out, but he will make it hitt him; You shall have him goe fretting out of company, with some twenty quarrels to every man, stung and gall'd, and no man knowes lesse the occasion then they that have given it. To laugh before him is a dangerous matter, for it cannot be at any thing, but at him, and

to whisper in his company plaine conspiracy. *Hee bids you ,peake out, and hee will anfwere you,* when you thought not of him: Hee expostulates with you in passion, why you should abuse him, and explaines to your ignorance wherein, and gives you very good reason, at last, to laugh at him hereafter. He is one still accusing others when they are not guilty, and defending himselfe, when hee is not accused: and no man is undone more with Apologies, wherein he is so elaborately excessive, that none will beleewe him, and he is never thought worfe of, then when he ha's given satisfaction: Such men can never have friends, because they cannot trust so farre: and this humour hath this infection with it, it makes all men to them suspitious: In conclusion, they are men alwayes in offence and vexation with themselves and their neighbours, wronging others in thinking they would wrong them, and themselves most of all, in thinking they deserve it.



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10. [MARY.] The Scottish Queen's Burial at Peterborough. 1 August, 1587. [Printed 1589.]

11. THEOCRITUS. Six Idyllia. Translated by E. D. [? Sir EDWARD DYER.] 1588.

12. Rev. RICHARD HAKLUYT and Captain NICHOLAS DOWNTON. The Destruction, Capture, etc., of Portuguese Carracks [Santa Cruz, Madre de Dios, Las Cinque Llagas], by English seamen. 1592-1594.

13. [GILES FLETCHER, LL.D.] Licia, or Poems of Love. The Rising to the Crown of RICHARD III. September, 1593.

14. RICHARD HASLETON. Strange and Wonderful things that happened to him in his Ten Years' Travels in many Foreign Countries. 1582-1592. [Printed 1595.]

15. WILLIAM SMITH. Chloris, or

the complaint of the passionate despised Shepherd. 1596.

16. R[OBERT] T[OFTTE]. Laura [i.e. Mistress E. CARIL]. The Toys of a Traveller, or the Feast of Fancy. 1597.

17. The Merchant's Daughter of Bristow [Bristol]. ?1600.

18. [? THOMAS DELONEY.] The Spanish Lady's Love. ?1600.

19. Sir ROBERT CAREY, afterwards Earl of Monmouth. Account of the Death of Queen ELIZABETH; and of his ride to King JAMES, at Edinburgh. 25th-27th March, 1603. [Printed, 1759.]

20. T. M. The true narration of the Entertainment of His Royal Majesty (JAMES I.) from the time of his departure from Edinburgh, till his receiving at London. April-May, 1603.

21. MICHAEL DRAYTON. Odes. 1606, and 1619.

22. Love's Garland, or Posies for Rings, etc. 1624.

23. THOMAS, third Lord Fairfax ("Black Tom"). Short Memorials of some things to be cleared during my Command in the Army. 1645-1650.

24. A Short Memorial of the Northern Actions, during the War there. 1642-1645.

25. Cupid's Posies for Bracelets, Handkerchers, and Rings. 1674.

26. GEORGE VILLIERS, second Duke of Buckingham. An Epitaph on THOMAS, third Lord Fairfax. ?1677.

27. W. P. Posies for Rings, or Mottoes fit for Presents. 1677.

28. [BISHOP EDWARD COPLESTONE.] Advice to a Young Reviewer; with a Specimen of the Art (i.e. a Mock Criticism of Milton's *L'Allegro*). 1807.

29. W. HUNNEMAN. Old King COLE, his life and death. ?1830-?1837.

English Reprints.

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30. Googe	<i>Eglogues, Epitaphs, and Sonnets</i>	1563	1 0

1. JOHN MILTON.

Areopagitica. 1644.

(a) AREOPAGITICA: *A Speech of Mr. JOHN MILTON For the Liberty of Unlicenc'd Printing, To the Parliament of England.*

(b) A Decree of Starre-Chamber, concerning Printing, made the eleventh of July last past, 1637.

(c) An Order of the Lords and Commons assembled in Parliament for the Regulating of Printing, &c. 1643.

LORD MACAULAY. He attacked the licensing system in that sublime treatise which every statesman should wear as a sign upon his hand, and as frontlets between his eyes.—*Edinburgh Review*, p. 344, August, 1825.

H. HALLAM. Many passages in this famous tract are admirably eloquent: an intense love of liberty and truth flows through it; the majestic soul of MILTON breathes such high thoughts as had not been uttered before.—*Introduction to the Literature of Europe*, iii. 660. Ed. 1839.

W. H. PRESCOTT. The most splendid argument perhaps the world had then witnessed on behalf of intellectual liberty.—*History of FERDINAND and ISABELLA*, iii. 391. Ed. 1845.

2. HUGH LATIMER.

Ex-Bishop of Worcester.

The Ploughers. 1549.

A notable Sermon of ye reuerende Father Master HUGH LATIMER, whiche he preached in ye Shrouds at paules church in London on the xviii daye of Januarye.

SIR R. MORISON. Did there ever any one (I say not in England only, but among other nations) flourish since the time of the Apostles, who preached the gospel more sincerely, purely, and honestly, than HUGH LATIMER, Bishop of Worcester?—*Apomaxis Calumniarum* . . . quibus JOANNES COCLEUS &c., f. 78. Ed. 1537.

It was in this Sermon, that LATIMER (himself an ex-Bishop) astonished his generation by saying that the Devil was the most diligent Prelate and Preacher in all England. "Ye shal neuer fynde him idle I warraunte you."

3. STEPHEN GOSSON.

Stud. Oxon.

The Schoole of Abuse. 1579.

(a) *The Schoole of Abuse. Conteyning a pleasaunt inuective against Poets, Pipers, Plaiers, Jesters, and such like Caterpillers of a Commonwealth; Setting up the Flagge of Defiance to their mischieuous exercise and ouerthrowing their Bulwarkes, by Prophane Writers, Naturall reason and common experience.* 1579.

(b) *An Apologie of the Schoole of Abuse, against Poets, Pipers, Players, and their Excusers.* [Dec.] 1579.

∴ This attack is thought to have occasioned SIR PHILIP SIDNEY's writing of the following *Apologie for Poesie*.

GOSSON was, in succession, Poet, Actor, Dramatist, Satirist, and a Puritan Clergyman.

28. WILLIAM ROY. JEROME BARLOW.

Franciscan Friars.

Read me, and be not wroth! [1528.]

- (a) *Rede me and be nott wrothe,
For I saye no thyng but trothe.
I will ascende makynge my state so hye,
That my pompous honoure shall never dye.
O Caytife when thou thynkest least of all,
With confusion thou shalt have a fall.*

This is the famous satire on Cardinal WOLSEY, and is the First English Protestant book ever printed, not being a portion of Holy Scripture. See p. 22 for the Fifth such book.

The next two pieces form one book, printed by HANS LUFT, at Marburg, in 1530.

(b) *A proper dialoqe, betwene a Gentillman and a husbandman, eche complaynyng to other their miserable calamite, through the ambition of the clergy.*

(c) *A compendious old treatyse, shewynge, how that we ought to have the scripture in Englysshe.*

29. Sir WALTER RALEIGH. GERVASE MARKHAM. J. H. VAN LINSCHOTEN.

The Last Fight of the "Revenge." 1591.

(a) *A Report of the truth of the fight about the Iles of Acores, this last la Sommer. Betwixt the REUENGE, one of her Maiesties Shippes, and an ARMADA of the King of Spaine.*

[By Sir W. RALEIGH.]

(b) *The most honorable Tragedie of Sir RICHARD GRINUILE, Knight.* 1595.

[By GERVASE MARKHAM.]

(c) *[The Fight and Cyclone at the Azores.*

[By JAV HUYGHEN VAN LINSCHOTEN.]

Several accounts are here given of one of the most extraordinary Sea fights in our Naval History.

30. BARNABE GOOGE.

Eglogues, Epitaphs, and Sonnets. 1563.

Eglogs, Epytaphes, and Sonettes Newly written by BARNABE GOOGE.

Three copies only known. Reprinted from the *Huth* copy.

In the prefatory *Notes of the Life and Writings of B. GOOGE*, will be found an account of the trouble he had in winning MARY DARELL for his wife.

A new Literature generally begins with imitations and translations. When this book first appeared, Translations were all the rage among the "young England" of the day. This Collection of *original* Occasional Verse is therefore the more noticeable. The Introduction gives a glimpse of the principal Writers of the time, such as the Authors of the *Mirror for Magistrates*, the Translators of *SENECA's Tragedies*, etc., and including such names as BALDWIN, BAVANDE, BLUNDESTON, NEVILLE, NORTH, NORTON, SACKVILLE, and YELVERTON.

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1. William Caxton,

our first Printer.

Translation of REYNARD THE FOX. 1481.

[COLOPHON.] *I haue not added ne mynussed but haue folowed as nyghe as I can my cōpye which was in dutche | and by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westmestre.*

Interesting for its own sake; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Three fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence: the blame of REYNARD is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red beards."

2. John Knox,

the Scotch Reformer.

THE FIRST BLAST OF THE TRUMPET, &C.
1558.

(a) *The First Blast of a Trumpet against the monstrous Regiment of Women.*

(b) *The Propositions to be entreated in the Second BLAST.*

This work was wrung out of the heart of JOHN KNOX, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—MARY of Loraine, the Regent of Scotland; her daughter MARY (the Queen of Scots); Queen MARY TUDOR; and the Princess ELIZABETH.

The Volume was printed at Geneva.

(c) KNOX'S *apologetical Defence of his FIRST BLAST, &C., to Queen ELIZABETH.* 1559.

3. Clement Robinson,

and divers others.

A HANDFUL OF PLEASANT DELIGHTS.
1584.

A Handeful of pleasant delites, Containing sundrie new Sonets and delectable Histories, in diuers kindes of Meeter. Newly deuised to the newest tunes that are now in vse, to be sung: euerie Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late deuised Notes, not commonly knownen, nor used heretofore.

OPHELIA quotes from *A Nosegaie, &c.*, in this Poetical Miscellany; of which only one copy is now known.

It also contains the earliest text extant of the *Ladie Greensleeues*, which first appeared four years previously.

This is the Third printed Poetical Miscellany in our language.

4. [Simon Fish,
of Gray's Inn.]

A SUPPLICATION FOR THE BEGGARS.
[? 1529.]

A Supplicacyon for the Beggars.

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture that was printed in the English Language.

The authorship of this anonymous tract, is fixed by a passage in Sir T. MORE's *Apology*, of 1533, quoted in the Introduction.

5. [Rev. John Udall,
Minister at Kingston on Thames.]

DIOTREPHES. [1588.]

The state of the Church of Englande, laid open in a conference betweene DIOTREPHES a Byshoppe, TERTULLUS a Papiste, DEMETRIUS an vsurer, PANDOCCHUS an Innekeeper, and PAULE a preacher of the word of God.

This is the forerunning tract of the *MARTIN MARPRELATE Controversy*. For the production of it, ROBERT WALDEGRAVE, the printer, was ruined; and so became available for the printing of the Martinist invectives.

The scene of the Dialogue is in PANDOCCHUS's Inn, which is in a posting-town on the high road from London to Edinburgh.

6. [?]

THE RETURN FROM PARNASSUS.
[Acted 1602.] 1606.

The Returne from Pernassus: or The Scourge of Simony. Publicly acted by the Students in Saint Iohns Colledge in Cambridge.

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them speak thus:

"KEMP. Few of the vniuersity pen plaies well, they smell too much of that writer *Ouid* and that writer *Metamorphosis*, and talke too much of *Proserpina* and *Iuppiter*. Why heeres our fellow *Shakespeare* puts them all downe, I [*Ay*] and *Ben Ionson* too. O that *Ben Ionson* is a pestilent fellow, he brought vp *Horace* giuing the Poets a pill, but our fellow *Shakespeare* hath given him a purge that made him beray his credit:

"BURBAGE. It's a shrewd fellow indeed:"

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.

7. Thomas Decker,

The Dramatist.

THE SEVEN DEADLY SINS OF
LONDON, &c. 1606.

The seven deadly Sinnes of London: drawn in seven severall Coaches, through the seven severall Gates of the Citie, bringing the Plague with them.

A prose Allegorical Satire, giving a most vivid picture of London life, in October, 1606.

The seven sins are—

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LYING.

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SLOTH.

APISHNESS (*Changes of Fashion*).

SHAVING (*Cheating*), and CRUELTY.

Their chariots, drivers, pages, attendants, and followers, are all allegorically described.

8. *The Editor.*

AN INTRODUCTORY SKETCH TO THE
MARTIN MARPRELATE CONTROVERSY.
1588-1590.

(a) *The general Episcopal Administration, Censorship, &c.*

(b) *The Origin of the Controversy.*

(c) *Depositions and Examinations.*

(d) *State Documents.*

(e) *The Brief held by Sir JOHN PUCKERING, against the Martinists.*

The REV. J. UDALL (who was, however, *not* a Martinist); Mrs. CRANE, of Molesey, Rev. J. PENRY, Sir R. KNIGHTLEY, of Fawsley, near Northampton; HUMPHREY NEWMAN, the London cobbler; JOHN HALES, Esq., of Coventry; Mr. and Mrs. WEEKSTON, of Wolston; JOB THROCKMORTON, Esq.; HENRY SHARPE, bookbinder of Northampton, and the four printers.

(f) *Miscellaneous Information.*

(g) *Who were the Writers who wrote under the name of MARTIN MARPRELATE?*

9. [Rev. John Udall,

Minister at Kingston on Thames.]

A DEMONSTRATION OF DISCIPLINE. 1588.

A Demonstration of the truth of that discipline which CHRISTE hath prescribed in his worde for the gouvernement of his Church, in all times and places, until the ende of the worlde.

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588; and secretly distributed with the *Epitome* in the following November.

For this Work, UDALL lingered to death in prison.

It is perhaps the most complete argument, in our language, for Presbyterian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic; but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had

24 *The English Scholar's Library.*

10. Richard Stanyhurst,

the Irish Historian.

Translation of ÆNEID I.-IV. 1582.

Thee first foure Bookes of VIRGIL his Æneis translated intoo English heroical [i.e., hexameter] verse by RICHARD STANYHURST, wyth oother Poëtical diuises theretoo annexed.

Imprinted at Leiden in Holland by IOHN PATES, Anno M.D.LXXXII.

This is one of the oddest and most grotesque books in the English language; and having been printed in Flanders, the original Edition is of extreme rarity.

The present text is, by the kindness of Lord ASHBURNHAM and S. CHRISTIE-MILLER, Esq., reprinted from the only two copies known, neither of which is quite perfect.

GABRIEL HARVEY desired to be epitaphed, *The Inventor of the English Hexameter*; and STANYHURST, in imitating him, went further than any one else in maltreating English words to suit the exigencies of Classical feet.

11. *Martin Marprelate.*

THE EPISTLE. 1588.

Oh read ouer D. JOHN BRIDGES, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipfull volume, written against the Puritanes, in the defence of the noble cleargie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Diuinitie, and Deane of Sarum.

The Epitome [p. 26] is not yet published, but it shall be, when the Byshops are at convenient leysure to view the same. In the meane time, let them be content with this learned Epistle.

Printed oversea, in Europe, within two furlongs of a Bounsing Priest, at the cost and charges of M. MARPRELATE, gentleman.

12. Robert Greene, M.A.

MENAPHON. 1589.

MENAPHON. CAMILLAS alarum to slumbering EUPHUES, in his melancholie Cell at Silexadra. Wherein are deciphered the variable effects of Fortune, the wonders of Loue, the triumphes of inconstant Time. Displaying in sundrie conceived passions (figured in a continuat Historie) the Trophies that Vertue carrieth triumphant, maugre the wrath of Enuie, or the resolution of Fortune.

One of GREENE's novels with TOM NASH's Preface, so important in reference to the earlier *HAMLET*, before SHAKESPEARE's tragedy.

GREENE's "love pamphlets" were the most popular Works of Fiction in England, up to the appearance of Sir P. SIDNEY's *Arcadia* in 1590.

13. George Joy,

an early Protestant Reformer.

AN APOLOGY TO TINDALE. 1535.

An Apology made by GEORGE JOYE to satisfye (if it may be) W. TINDALE: to purge and defende himselfe against so many slaundersous lyes fayned upon him in TINDAL'S uncharitable and unsober Pystle so well worthye to be prefixed for the Reader to induce him into the understanding of hys new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in Nouember [Antwerp, 27 Feb., 1535.]

This almost lost book is our only authority in respect to the surreptitious editions of the English *New Testament*, which were printed for the English market with very many errors, by Antwerp printers who knew not English, in the interval between TINDALE'S first editions in 1526, and his revised Text (above referred to) in 1534.

14. Richard Barnfield.

of Darlaston, Staffordshire.

POEMS. 1594-1598.

The affectionate Shepherd. Containing the Complaint of DAPHNIS for the Loue of GANYMEDE.

In the following Work, BARNFIELD states that this is "an imitation of *Virgill*, in the second *Elogue of Alexis*."

CYNTHIA. *With Certaine Sonnets, and the Legend of CASANDRA.* 1595.

The Author thus concludes his Preface: "Thus, hoping you will beare with my rude conceit of *Cynthia* (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Maister *Spencer*, in his *Fayrie Queene*), I leaue you to the reading of that, which I so much desire may breed your delight."

The Eucomion of Lady PECUNIA: or, The Praise of Money. 1598.

Two of the Poems in this Text have been wrongly attributed to SHAKESPEARE. The disproof is given in the Introduction.

15. T[homas] C[oo]per[.]

[Bishop of WINCHESTER.]

ADMONITION TO THE PEOPLE OF ENGLAND.

An admonition to the people of England. VVherein are answered, not only the slaundersous vntruethes, reprochfully vttered by MARTIN the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chiefe of the Cleargie, purposely to deface and discredit the present state of the Church. [Jan. 1589].

This is the official reply on the part of the Hierarchy, to MARTIN MARPRELATE'S *Epistle of* [Nov.] 1508: see No. 11. on p. 24.

It was published between the appearance of the *Epistle* and that of the *Epitome*.

16. Captain John Smith,

President of Virginia, and Admiral of New England.

WORKS.—1608-1631. 2 vols. 12s. 6d.

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Occasion was taken, in the preparation of this Edition, dispassionately to test the Author's statements. The result is perfectly satisfactory. The Lincolnshire Captain is to be implicitly believed in all that he relates of his own personal knowledge.

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- (2.) A Map of Virginia. 1612.
- (3.) A Description of New England. 1616.
- (4.) New England's Trials. 1620 and 1622.
- (5.) The History of Virginia, New England, and Bermuda. 1624.
- (6.) An Accidence for young Seamen. 1626.
- (7.) His true Travels, Adventures, and Observations. 1630.
- (8.) Advertisements for Planters in New England, or anywhere. 1631.

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- (2.) *A Treatise of the new India, etc.* Translated by RICHARD EDEN from SEBASTIAN MUENSTER'S *Cosmography*. and printed in 1553. *The Second English Book on America.*
- (3.) *The Decades of the New World, etc.*, by PIETRO MARTIRE [PETRUS MARTYR], translated by RICHARD EDEN, and printed in 1555. *The Third English Book on America.* SHAKESPEARE obtained the character of CALIBAN from this Work.

A List of 837 London Publishers, 1553-1640.

This Master Key to English Bibliography for the period also gives the approximate period that each Publisher was in business.

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In 1524 TINDALE went from London to Hamburg ; where remaining for about a year, he journeyed on to Cologne ; and there, assisted by WILLIAM ROY, subsequently the author of the satire on WOLSEY, *Rede me and be noll wrothe* [see p. 19], he began this first edition in 4to, *with glosses*, of the English New Testament.

A virulent enemy of the Reformation, COCHLÆUS, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. QUENTAL the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed HERMAN RINCK, a Senator of the city, who moved the Senate to stop the printing ; but COCHLÆUS could neither obtain a sight of the Translators, nor a sheet of the impression.

TINDALE and ROY fled with the printed sheets up the Rhine to Worms ; and there completing this edition, produced also another in 8vo, *without glosses*. Both editions were probably in England by March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to ; and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

In the *Preface*, the original documents are given intact, in connection with

Evidence connected with the first Two Editions of the English New Testament, viz., in Quarto and Octavo—

- I. WILLIAM TINDALE's antecedent career.
- II. The Printing at Cologne.
- III. The Printing at Worms.
- IV. WILLIAM ROY's connection with these Editions
- V. The landing and distribution in England.
- VI. The persecution in England.

Typographical and Literary Evidence connected with the present Fragment—

- I. It was printed for TINDALE by PETER QUENTAL at Cologne, before 1526.
- II. It is not a portion of the separate Gospel of *Matthew* printed previous to that year.
- III. It is therefore certainly a fragment of the Quarto.

Is the Quarto a translation of LUTHER's German Version ?

Text. The prologge. Inner Marginal References. Outer Marginal Glosses.

* * For a continuation of this Story see G. JOY's *Apology* at p. 25.

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